American Bible Society Has Five Secretaries

NEW YORK — (ANP) — The American Bible Society, with headquarters at Park Avenue and 57th Street, now has five field secretaries. They are the Rev. D. H. Stanton of Atlanta, the Rev. J. S. N. Tross, Washington, D. C.; the Rev. G. A. Hobart, D. D., Dallas; the Rev. Vernon C. Hodges, and a recent appointee serving part time for this year, the Rev. Walter L. Hamilton, Norfolk, Va. The society, now 128 years old, has for its purpose the translating, publishing and distribution of the scriptures into all lands and among all people.

American Bible Society Family Making History

About eight years ago a group of Atlanta's Christian women met at a luncheon at Sutton's Cafe having as their guest of honor Mr. Rome A. Betts, General Secretary of the American Bible Society, with headquarters at 450 Park Avenue, New York City. They were called together by Secretary Stanton of the Atlanta Division to hear Mr. Betts tell of the world's Bible needs and of the obligation of the institution he represented, to see that those needs are met. His address was revealing and his answers to the questions put to him by the women present were so illuminating, that then and there the women decided to use their influence wherever possible, to foster the work of Bible distribution.

What could be done in addition to what they were already doing? Someone suggested that they constitute a group which would think together from time to time on how best to assist in making the principles of the Bible the working basis of our community. Mrs. H. S. Murphy of this city asked that the group be known as the American Bible Society Family. All agreed and Mrs. W. A. Fountain, wife of the now senior bishop of the AME church, accepted the chairmanship adding her inherent grace, dignity and poise to the occasion. Many hundreds of Testaments reached the camps of our soldiers because of their silent influence.

The General Secretary was so impressed with quality and high purpose of the members of the group that he set about finding a way to keep that purpose to the fore in the Society's activities. The result was a Bible Society Seal with Stone Mountain on it as symbol of the durability of the Word of God. These seals have appeared every year since carrying upon the face the suggestive pictures accompanied with the words, "Read the Bible." Hundreds of thousands have been distributed, and tens of thousands have been distributed as a result.

When the Bible Society received a request for 10,785,000 copies of scripture for soldiers and the distressed and homeless in war torn sections, this same group of women again met Mr. Betts at luncheon and again listened to his story of the need for Bibles. They again asked what could be done, and as quickly decided that they would find one thousand women who would give a dollar that Bibles might be sent to our boys. The kick off last Sunday afternoon at Greater Wheat Street Baptist Church was a remarkable success. $285.00 was reported by them and sent on its mission of giving comfort and spiritual strength to those who suffer.

Mrs. W. A. Fountain, chairman of the group, reported $45; Mrs. Ida F. Henderson, $10; Mrs. M. L. King; $9; Mrs. Joseph, $8; Mrs. Corline Davis, $30; Mrs. Maggie Pace, $15; Mrs. Roberta Harper, $27; Mrs. Dollie Alexander, $25, Mrs. N. Crawford, $8; Mrs. Anna Durham, $4.50; Mrs L Bridges, $6.; Mrs. Jessie Mae Jones, $10.25, Mrs. Alberta Hall, $8.

But more than the money was the spirit which grows out of a conviction that the "Better tomorrow" for which waits depends upon a wider distribution of the Bible and a more complete integration of it in our total social structure of today. Every Christian woman in Atlanta should help this cause, as it moves forward with a determination to have "Bibles and not Bombs" in tomorrow's world.

Wednesday, the Atlanta Life Insurance Company gave $100 to the Bible drive, while Mrs. Alice Thornton Fowler reported $8.

The New Regional Secretary of The American Bible Society

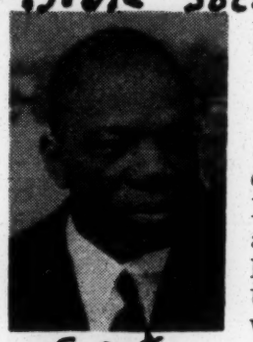
At long last the Rev. J. W. I. Tunstall, former pastor of State Street Church, Mobile, has been installed as the Regional Secretary of the American Bible Society, with offices at Richmond, Virginia. The Star of Zion congratulates Rev. Tunstall upon his selection, and it is our prediction that he will make an admirable successor to Dr. J. S. Nathaniel Tross, who resigned that office just before the General Conference in 1944.

We have sometimes been greatly puzzled by the long drawn out negotiations which ensued before Rev. Tunstall was finally chosen, and there has been considerable mystery connected with the whole affair. For instance, we have heard no end of discussion of the reasons for Dr. Tross' resignation, why the office was removed to Richmond, and to what extent that change was influenced by denomination support, or lack of it, and also to what extent our denominational attitude and action precipitated (1) the resignation of Dr. Tross, (2) the long delay in naming the successor, and (3) the removal of the office from Charlotte, where it has been for so many years.

Rumors persist (whether having adequate foundation we are unable to say) that the American Bible Society authorities were immeasurably surprised, not to say displeased, by our denominational attitude toward Dr. Tross, which, it is reported, virtually amounted to repudiation of our connectional representative, forcing him to resign, and further, that this attitude of opposition was not without effect in the action of the General Conference itself.

In view of the previous favorable opinion held by the American Bible Society for the African Methodist Episcopal Zion Church, which, through the years has ardently supported the Society, it is of the greatest concern to the people of the Church to know whether and to what extent that favorable opinion has been altered by recent events. Moreover, the location of the regional office at the Publication House in Charlotte was not without its prestige for the denomination. There are those, therefore, who, whatever the reasons were, regret its removal. And we trust the change will not affect our interest and that Secretary Tunstall will have our unqualified support in the same degree as his predecessors in that office.

Bible Society Record



The Rev. J. W. I. Tunstall has joined the fellowship of Secretaries responsible for the work of the Haven Memorial Agency among the Colored People of the United States. With headquarters in Richmond, Va., he will administer the work in North Carolina, Virginia, West Virginia, Maryland and the District of Columbia. A minister of the A. M. E. Zion Church, Mr. Tunstall is a native of Alabama, with degrees from Livingstone College, Salisbury, N.C., and Gammon Theological Seminary, Atlanta, Georgia. He served 26 years in the pastorate before joining with the Society's Secretarial Staff.

BETWEEN THE LINES By Gordon Hancock

Atlanta World - Ga.

An A. M. E. Degree

WHEN I TAKE time out-as I do-to throw bouquets at my AME brethren, no attempt is being made to court their favor, nor are these bouquets intended in any wise to disparage my Baptist brethren by comparison. But for some years I have eulogizing the spirit of Richard Allen, now of immortal fame. He saw two generations ago what most of us do not see today, and that is the grim necessity of Negroes learning to hoe their own row. As a race we too in variably look for somebody to do something for us. This is quite natural since our emancipation was handed to us on the platter of circumstances which amazed the world.

2-4-45

There are today southern cities where Negroes flock to the city hall to hear some "local leader" plead for certain considerations "for the race." Our august city halls literally overflow withsuch anxious surging crowds. Our councilmen listen in studied condescension. When our Negro orator has ended his eloquent plea and the crowds disband, these same councilmen go their way oftimes as if no plea has been made.

HAVE COMPLEX

But while there is a crowd about the city hall, there is seldom any crowd about the ballot box, although in many cases the ballot box is open to these same crowding Negroes. They would rather plead for privileges and opportunities that their ballots would command. The trouble is, we have the "help me" complex.

It is because Richard Allen pointed out to Negroes a more excellent way that I so often hark back to him. I hold that the Negro race must be Richard Allenized, that is, made to rely upon itself rather than upon the moral and political and financial larges of the white man. Whether we believe it or not the future of the Negro is no brighter than his willingness to stand upon his own feet and help himself. The AME church with its various divisions exemplifies the spirit of Richard Allen so dramatically that any self-help situation suggests the greatness of the founder of the great AME church. The accomplishments of the Baptists are more or less personal and individual while these of the AME church are organizational.

It is more than passing strange that Dr. A. Clayton Powell, the elder of New York City, is dean of the Negro churchmen of America; that Mordecai Johnson, the eminent President of Howard university, our finest institution of learning, is a Baptist: that DePriest and Mitchell and A. Clayton Powell the younger and perhaps Dawson are Baptists to say nothing of Marshall Shepard and Homer Brown of Pennsylvania. Baptists are no longer 'de-funnies" and laughing stocks for other denominations.

BAPTISTS ARRIVE

The Negro Baptists of this country have arrived. Their accession to places of prominence is a testimony of their ability to handle people whereas the many raising proclivities of the Methodists show that they know how to organize and fiance their own education. Both of these departures are noteworthy and encouraging.

4-4-45

This article is inspired by a conversation I recently had with a young Baptist boasting of a Ph. D degree. A president had been named to his alma mater without any definite consultation with the alumni of that institution. He felt that the alumni should have had greater voice in the selection of their president. But the fact was, the alumni were not very vocal financially and, so those who promised to put up the money named the president or had him named. Of course this young man wrote one of the higher up officials, but the official simply ignored our degreed alumnus and settled matters without even referring to his letter. Our good friend boasted of his great degrees but he needed an AME degree if he wanted a voice in naming the president of his alma mater.

DOUBLY SERIOUS

This self-help matter is doubly serious for Negroes who are growing more restless than resourceful. The degree that will mean more than any other for the Negroes of the future is AME degree a degree which represent self-help and a definite dissolution of the "help-me" complex.

The old colored man who prayed so many years for a turkey a Christmas! Then a thought struck him and he began to pray, "Lord send me a turkey." Thereafter he had turkey for Christmas. The Negro with an AME degree is going to have turkey! Organization for self-help is clearly indicated by the signs of the times. The AME degree!

2-4-45

AME Union Urges Members to Vote

Atlanta World

2-22-45 Ga.

Several important changes were made in the Atlanta conferences of the African Methodist Episcopal Church by Bishop W. A. Fountain, during the weekly session of the local Ministers Union in Big Bethel church Tuesday.

2-22-45

Rev. S. L. Odom, of the Turner Chapel church here was transferred to the Baltimore conference. Rev. A. M. T. Scott was appointed to St. Paul church in Lithonia, Rev. C. C. Ealey, to the Turner Chapel church, and Rev. Richard M. Roberts to Greater Bethel church at Blandtown.

Ga.

The bishop carried greetings to the body from the recent bishop's council, and speaking of the work of the connectional council were Rev. W. R. Wilkes, pastor of Allen Temple church, and Rev. H. C. Carswell, presiding elder here. The union endorsed the program of the NAACP and made plans to encourage the thousands of members of the church and their friends to register and vote. It was announced that Mrs. J. S. Flipper representing the YWCA, was asking that every church make a liberal contribution to that work.

2-24-45

A special committee was appointed by the bishop to make a city-wide program for religious education for all AME church.

US Agent Snags AME Bishop Sims

People's Voice

NY, N.Y. 4-28-45

The four weeks unsuccessful effort to serve a summons and complant in the $150,000 accounting suit against Bishop Davis H. Sims ended last week when he was served by a United States marshal while attending a meeting of the church extension board in Washington. The service that makes the bishop a party to the suit brings to an issue one of the bitterest controversies ever waged in the AME connection.

4-28-45

When the complaint demanding an accounting for all monies handled by the bishop since 1941 was served last Thursday, the College of Bishops [or the Bishop's Council], the highest church body, immediately appointed a committee of five bishops to investigate the case. The committee arrived in New York the next day and held a six hour conference with the New York group of ministers suing on behalf of the New York conference. Bishop Sims also appeared at the hearing held in New York.

Despite every effort on the part of the investigating committee and Bishop Sims' willingness to reach a settlement and agreement, the New York group stood adamant and insisted that the case be tried in court. The New York group of ministers are: Revs. S. H. V. Gumbs, Bethel Brooklyn; A. Chester Clark, Emanuel Church; J. H. Portlock, Bethel, New York; W. H. Freeman, St. Luke; H. W. Walker, Mt. Zion.

4-28-45

The bishops on the investigating committee are: Senior Bishop W. A. Fountain, R. R. Wright, M. H. Davis, D. Ward Nichols, and George W. Baber.

The suing ministers say they insist upon an open court trial because there has already been "too much intrigue, double dealing and compromise at the expense of the people's money and confidence." They are determined, they say to end over-taxation, loss of property and membership in the New York conference.

In a last minute effort to reach some compromise, all parties were asked to meet Tuesday in the offices of the complainants' attorneys. The meeting brought about no alternation of the New York ministers' stand for a continuation of the suit.

4-28-45

Speculation now arises as to whether Bishop Sims will preside over the May annual conference to be held in New York. The bishop says it is his intention to preside but others expressed doubt because of the development of this case.

Bishop R. R. Wright Jr., to Visit Negro Soldiers

Pittsburgh Courier

WILBERFORCE, Ohio (ANP)—President Roosevelt has named Bishop R. R. Wright Jr., of the AME Church, to take Christian cheer to Negro soldiers, according to an unofficial report.

2-10-45

Recognized as one of the Nation's outstanding clergymen, Bishop Wright will make a tour similar to the one Bishop John A. Gregg made last year. No official date has been announced as to when the AME leader will leave on the first leg of his world tour.

PROCLAMATION OF SESQUI-CENTENNIAL COMMITTEE, A. M. E. ZION CHURCH

Star of Zion

Whereas the A. M. E. Zion Church was founded in New York City, 1796 and whereas this was the first Negro organization in New York and in the United States save one other local attempt, and whereas this organization has spread throughout America to Africa, South America and Southern Islands and is now approaching its 150th anniversary in 1946 and whereas this great church has been a blessing to hundreds of thousands of race people in creative work such as: Education, home building, soul saving and practical race living, spiritual and general social uplift and political and business leadership, and whereas the first Negro church to establishing character, erecting churches and institutions, and making opportunities for the better life, and where as the A. M. E. Zion Church has led the race in establishing emancipation of freedom under its new interpretation and Christian evolution, the bloodiest war of history, and whereas the needs of our present membership of the Churches out the world and especially people of this great Negro autonomous race whose lives and environment our im-

mediate purposes serve to enhance.

Upon this glorious effort we invoke the blessings of Almighty God while we commend this cause and undertaking to the active and liberal support and enthusiasm of our members and friends everywhere.

We are your servants,

The General Committee:
W. J. Walls, Chairman
W. J. Brown, Vice Chairman
Creola B. Cowan, 2nd Vice Chairman
B. F. Gordon, Secretary
A. H. Hatwood, Gen, Manager
H. B. Shaw, Treasurer.

N.B. — The committee is constituted of two members from each annual conference whose names will be published subsequently. The executive includes the bishops. The general officers have significant places on the functioning committees, the editors are on the press committee.

ZION'S SESQUICENTENNIAL PROCLAIMED

BISHOP'S PROCLAMATION

By the Providence of Almighty God, The African Methodist Episcopal Zion Church is approaching the 150th year of its existence. In 1796 James Varick, pressed by conditions of prejudice and proscription led a group from the John Street Church, Mother of American Methodism, into a carpenter shop built formerly for a stable, and established a free congregation known as Zion church. Out of this has grown the African Methodist Episcopal Zion denomination. This was the first corporate movement of independent churchmen of the Negro race in America. But it was the expression of what was in the air at that time.

James Varick, the first bishop, won a high place in the history of his country by his unselfish motives, sterling sagacity and sacrificing leadership. By the example of him and his associates who refused to remain in a condition where people of color worshipped from the gallery, were forced to wait for the Holy Communion until white members were served and where no persons of their race were ordained to preach, other Negro organizations began to come into existence. Therefore, race self enterprise and self expression in America was begun.

During this 150 years our church has grown from a hand full to more than 500,000 communicants embracing all sections of the United States parts of Canada, Africa, South America and some of the islands of the south. The pictures of this noble brigade of freedom, seeking, race conscious Christians, planting the units of their organization with its humanitarian principles, courage and faith, into communities ranging over thousands of miles, north, south, east and west and pushing into the fatherland Africa, singing, praying, preaching, cheering and saving the souls of their fellow men, most of whom were slaves, forms an epic in the history of the western hemisphere.

At the General Conference at Detroit, May 1944, it was unanimously decided to observe our Sesqui-Centennial in a two years crusade in evangelism and expansion, to culminate at New York City in Mother Zion and her daughter churches in the metropolitan area, the last two weeks in August 1946. The celebration will review the original aims of our church and race for freedom, evangelism, education, race self expression, and economic and social growth. Efforts will be made to expand our institutions, liquidate church debts, move forward in missions, build a substantial pension protection and fire the spirit of social service and implement by our gains, our responsibilities in the new vision in the post war world for a better status of our race, the church, the nation and the world.

BISHOP JAMES VARICK

First Bishop of the African Methodist Episcopal Zion Church.

We the chief pastors, do here and now proclaim this celebration for our church and to our sister churches of all races and denominations and to all men who love the progress of righteousness, peace and goodwill of mankind. We invite Christian churches with the various branches of American Methodism to help us make merry over the achievements which our heavenly Father has enabled us to make during this one hundred fifty years by your sympathy, cooperation, and participation. Each denomination which will offer representation will communicate with Bishop W. J. Walls, chairman, Sesquicentennial committee, 4736 South Parkway, Chicago, Illinois.

Ordered and proclaimed by the Board of Bishops:

P. A. Wallace (Retired)
B. G. Shaw
W. J. Walls
J. W. Martis
C. C. Alleyne
W. W. Matthews
E. L. Madison
W. C. Brown
W. W. Slade
B. F. Gordon
F. W. Alstork
E. D. Watson

Bishop Wright To Visit Race Troops

WILBERFORCE, (ANP) —President Roosevelt has named Bishop R. R. Wright, Jr., of the AME church, to take Christian cheer to Negro soldiers according to an unofficial report last week.

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Last year Bishop Gregg visited Negro soldiers on all the world's battle fronts, even penetrating the jungles of India

Bishop Sims Heads Confab

An unbroken 11-hour heated session in New York Supreme Court ending at 1 am Friday morning, resulting in agreements permitting Bishop David H. Sims to preside over the annual AME New York conference, that took place over the week-end at AME Emanuel Chuch, 37 W 119 st, but denied him reprisals against the group of ministers who sought to restrain him from presiding.

The record-breaking conference, which nearly 4,000 attended, ended Sunday evening without any change or removals among the group of ministers who attempte to prevent the bishop from holding the conference. The restraining order was seen as a step in the accounting suit filed against the bishop by the New York group of ministers.

It was understood after the long Thursday court session that the issues of the accounting suit against Bishop Sims that involves many thousands of dollars, that the whole matter would be adjusted under church jurisdiction rather than in an open court of law.

In the closed court session Senior Bishop Fountain made a fervent plea amid prayer for amity in the interest of the impending conference.

At the end of the legal arguments and testimony it was agreed that all legal restraints and actions against Bishop Sims by the New York conference would be held in abeyance and that all money from the New York conference would be deposited in a New York bank; that the bishop would not remove any of the plaintiffs and that the accounting suit would be settled within the church.

AME's Donate $1,000 for History Studies

WILBERFORCE, O.—(ANP)—The AME church has approved the plan to encourage our youth to study the history of the race by offering $1,000 in annual prizes, Bishop R. R. Wright announced here last week.

AME Bishop Sims Surrenders Self

Bishop David H. Sims, presiding Bishop of the First Episcopal District, one of the largest in the AME church, in a surprise move surrendered himself to Sheriff Edward A. Leaden in the county court house in Trenton, NJ, Friday morning, thereby avoiding the disgrace of arrest in the pulpit of Mt. Zion AME Church, where the New Jersey conference was in session.

A summons and complaint in a suit for $10,000 by 10 churches in the Jersey conference against the bishop were placed in the hands of the sheriff Thursday night just before closing. It was expected that Bishop Sims would be served as he opened the conference. Had this been so he would have been arrested and help pending the posting of a bond. The action is both civil and criminal thereby making him subject to arrest.

The bishop, an important political figure, was evidently forewarned. Friday morning while Presiding Elder Johnson of Philadelphia opened the conference, the bishop surrendered himself at the court house. For seven blocks enroute to the surrender the bishop's car was preceded immediately by a car bearing the governor's insignia and carrying the governor and a state trooper.

The governor's car passed on by the court house while the bishop's car stopped. The bishop, his brother and his attorney went into the court at 10:10 am.

In the complaint of the ten churches jointly suing the bishop, for $10,000 turned over to him as agent for church schools and institutions, their contributions are itemized year for year and dollar for dollar.

The complaint states that "The defendant did not and has not at any time turned over the said sums of money for the purposes set forth in the complaint." The plaintiffs have demanded the money . . . defendant still holds the said sums . . . the defendant has converted to his own use or for purposes alien to the trust . . . the defendant still holds the sums of money in his own possession or his own personal account . . . and is unjustly enriched thereby."

In New York last week the Supreme Court denied a motion to dismiss the action against the bishop brought by a group of ministers suing on behalf of the New York conference. This suit is for an accounting for a possible $100,000. Asked if high church authorities might suspend the bishop in the face of two actual charges and one rumored in the New England conference, Rev. S. H. V. Gumbs, chairman of the New York committee, said, "If the fathers of the church love the church, they cannot but take some such action."

Bishop Sims Decries Suit of Ministers

Special

Bishop Sims, in an interview with the VOICE Tuesday, declared that the summons served on him in a civil suit could not be executed because of false summons.

Bishop Sims said it was a futile "attempt to prevent the holding of the New Jersey annual conference at Trenton and to embarrass him. Instead, the conference began on time and proceeded through the week, closing Sunday afternoon."

Characterizing the New Jersey Annual Conference as "the most progressive conference we ever had from every point of view," Bishop Sims said that the closing session was attended by between 5,000 and 6,000 people and that "peace and harmony reigned throughout the conference."

With reference to the intra-church controversy, the bishop said that the laymen of the church, including the executive committee of the layman's organization in New York City, sent a special delegation to the New Jersey conference as did the New York City minister's organization, "repudiating the action and disruption" caused by Revs. S. H. V. Gumbs, J. A. Portlock, A. C. Clark, and Hervey Walker. Resolutions were passed expressing confidence in Bishop Sims' administration.

Commenting on the New York AME Conference, over which he is scheduled to preside next week, Bishop Sims said "I predict phenomenal success in every way, since the persons in opposition to me consist only of a small group of disgruntled men who will be impotent before the avalanche of success which is expected to attend this session of the conference. I seek no compromise in the situation."

Bishops' Council Exonerates Sims

CLEVELAND—(ANP)—Bishop David H. Sims, head of the first AME Episcopal district, was exonerated here last week during a meeting of the AME Council of Bishops and the Connectional Council of charges preferred in his district.

Other actions taken by the bishops included the adoption of the "suggested present and post-war program" for AME churches prepared by Bishop William Alfred Fountain, senior bishop; the launching of a one-million membership campaign; and a $5,000,000 drive.

The money will be used for education, missions, and church extension, said Bishop R. R. Wright. Both the membership and the financial aspects of the program will be divided and pro-rated among the seventeen Episcopal Districts.

The next council meeting will be held sometime next February at Little Rock, Ark.

The next meeting of the council of bishops and connection council will be held sometime next February at Little Rock.

Refund Bishop Sims' Cash As Charges are Dismissed

TRENTON, N. J.—On the motion of Frank H. Wimberly, attorney for Bishop David H. Sims, the capias filed against the prelate for which he posted cash bond in the sum of $2000.00, guaranteeing his presence to answer the charges of misappropriating funds of the N. J. Conference, was summarily discharged and the clerk of the N. J. Supreme Court was directed to return to the Bishop the moneys thus posted.

Not only was the bail discharged but the court action filed simultaneously with the capias, setting forth the charges of misappropriation, was likewise dismissed. The motion was headed by the newly appointed Circuit Court Judge Howard Eastwood.

Wimberly claimed that the charge were utterly groundless, and that the whole proceeding was instigated as a smear campaign.

One othr suit, filed at the same time of the issuing of the capias, is still pending. A demand for a bill of particulars, calling upon the complainants to answer in detail as to specific sums of money allegedly sequestered by the Bishop, when taken, how spent and for what purpose, has already been served upon Thomas Potter, attorney for the complainants.

Counsel for Bishop Sims says, "Unless this bill of particulars is soon filed with the Supreme Court Clerk, so that proper answer can be made, counsel will go before Judge Eastwood and move for dismissal of the pending complaint." Former Judge Frank S. Katzenbach, III, is associated with Wimberly as counsel for Bishop Sims.

AME BISHOPS EXONERATE BISHOP SIMS

By George A. Singleton

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16-1945 A. M. E. Z.

Directory
Star of Zion
Of Bishops and General Officers
A.M.E.Z.

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III. Bishop J. W. Martin, A.M., D. D., LL.D., 4550 S. Michigan Blvd., Chicago, Ill.: Michigan, Ohio, Cape Fear.

IV. Bishop C. C. Alleyne, A.M., D. D., L.H.D., 1715 West Montgomery Street, Philadelphia, Penna.: Philadelphia and Baltimore, New Jersey, East Tennessee and Virginia, Tennessee, South America.

V. Bishop W. W. Matthews, D.D., 9 Logan Circle, N.W., Washington, D. C.: Central North Carolina, West Central North Carolina, Arkansas. North Arkansas.

VI. Bishop E. L. Madison, A.M., D. D., 2838 Centre Avenue Pittsburgh, Penna.: North Carolina, Albemarle, Virginia, Allegheny. 11-22-45

VII. Bishop W. C. Brown, A.M., D. D., 527 East Jeffersno Blvd., Los Angeles, Calif.: Missouri, Kentucky, California, Southwest Rocky Mountain, Oregon-Washington.

VIII. Bishop W. W. Slade, D.D., 410 East 1st Street, Charlotte, N. C.: South Carolina, Palmetto, Pee Dee, Louisiana.

IX. Bishop Buford F. Gordon, A. M., D.D., 527 Carmel Street, Charlotte, N. C.: West Alabama, Florila, South Florida, West Tennessee and Mississippi, South Mississippi.

X. Bishop F. W. Alstork, D.D., 622 Keefer Place, N.W., Washington 10, D. C.: Alabama, Central Alabama, Cahaba, South Alabama.

XI. Bishop E. E. Watson, D.D., 1624 N. E. 8th Street, Oklahoma City, Okla.: Texas, Oklahoma, Liberia, West Gold Coast, East Gold Coast, Nigeria.

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Secretary-Treasurer, Church Extension Department: Oscar W. Adams. Office Address, 310 N. 18th St., P. O. Box 2049, Birmingham, Ala.

Director of Evangelism: Rev. W. S. Dacons, A.B., B.D., S.T.D., P. O. Box 1047, Charlotte, N. C.

President of Livingstone College: W. J. Trent, A.B., A.M., Livingstone College, Salisbury, N. C.

Dr. J. E. Mason, 700 W. Monroe St., Salisbury, N. C., Financial Agent.

Rev. Dr. Zacharias A. Jones, 109-35 167th St., Jamaica, Long Island, N. Y., Financial Agent.

GENERAL OFFICERS OF WOMAN'S H. & F. M. SOCIETY

Mrs. M. Anna Hauser, General President, 202 South West Street, Salisbury, North Carolina.

Mrs. Delacy Grecian-Denawa. Vice President, 217 D St., S. W., Washington, D. C.

Mrs. Abbie C. Jackson, Executive Secretary, 2303 West Chestnut Street, Louisville 11, Kentucky.

Miss Amelie Harris, Recording Secretary, 1439 T Street, N.W., Washington, D. C.

Mrs. Ida H. Jackson, Gen'l Treasurer, 4028-A Page Avenue, St. Louis 13, Missouri.

Mrs. Willie Bascom, Secretary, Young Women, 139 Ludie Street, Montgomery, Alabama.

Mrs. Elizabeth Tucker Smith, Superintendent of Buds, 303 Fifth Place, Pratt City, Alabama.

Mrs. Minnie D. Hurley, Supply Captain, 2026 Seventh Avenue, New York, New York.

Mrs. Emma C. Clement, Chairman, L. M. C., 2303 West Chestnut Street, Louisville 11, Kentucky.

Mrs. Missouri A. Moore, Editor, Woman's Column, Seer, 52 St. Felix Street, Brooklyn, New York.

Rev. J. W. I. Tunstall, Division Secretary, American Bible Society, Richmond Division, 902 St. James Street, Richmond 20, Virginia.

16-1945

Baptists

Baptists Purchase Building For Publishing House

Pittsburgh Courier 12-29-45

PHILADELPHIA (ANP) — The Northwestern General Baptist Convention of America, Inc., announced the purchase last week of a new building here for headquarters and a publishing department.

The convention, which claims 10,000 members, will officially open its new headquarters within sixty days, a spokesman said. A one-day session of the board of trustees will be held on Jan. 1 at Mount Moriah Baptist Church, and after the completion of the business session a procession will be led to the new site.

Baptist Leaders Contract To Purchase Local White College For $375,000 For Own Program

Memphis, Tenn. World 11-27-45

"Saturday, Nov. 24, was a 'red letter day' for Negro Baptist of Tennessee and the South," said one commentator following the week end announcement of the completion of a contract for purchase of the St. Agnes Academy and Siena College property for $375.000.

The contract was negotiated by the Tennessee State Baptist Missionary and Education Convention composed of hundreds of Baptist churches in this state.

Rev. S. A. Owen, pastor of Metropolitan Baptist church here, and president of the convention, is quoted as saying, "The propery will be used by the Negro Baptists as a religious and industrial school."

The sale was made by the Domi nican Sisters, who have operated the academy and college at Vance and South Orleans for 97 years.

The purchase for the Tennessee Convention was handled by Weldon A. Beasley, prominent local realtor and president of Tennessee Realty and Investment Co. He said, under terms of the sale, first payment of $50,000 is to be made by Jan 1, with the remaining $325,000 to be raised in a campaign backed by the white Baptist churches in the Summer of 1946.

11-22-45

Of the $50,000 initial payment $35,000 was pledged by the Convention and $15,000 is to be raised in a drive within the Baptist denomination here in Memphis. The campaign, which has been underway for more than a week, will continue through Dec. 16.

Under the terms of the purchase it is understood, that the property is to be vacated in July, 1947. The property includes three main buildings and 11 acres af land. The academy has more than 80 rooms, with beds and furniture. The college building is equipped with a swimming pool, gymnasium, laboratory, class rooms and auditorium.

It has been previously announced that the Tennessee State Baptist Missionary and Education Convention plans to continue to use the property as an educational institution. Academic, religious, manual and commercial training will be provided on all scholastic grade levels.

Present plans are to make the Siena College building the school of theology and religion with a college department. This will take the place of Howe College, located on South Orleans at St. Paul.

DRIVE HEADQUARTERS NAMED

Headquarters for the current campaign for the down payment on the property is Mt. Nebo Baptist church, Vance and Lauderdale, of which Rev. Roy Love ,treasuer of the State Convention is pastor. Director of the campaign is prominent civic leader, Matthew Thornton, assisted by H. L. King, president of the Memphis District Laymen; E. L. Washburn, secretary; Weldon A. Beasley, John Mahone, B. J. Washburn and Prof. J. L. Buckner, principal of Hamilton High School.

BAPTISTS PLAN BUDGET FOR EDUCATION, MISSIONS--TO HOLD CONVENTIONS IN '45

ATLANTA, Ga.—Over 300 persons bade this city farewell late Thursday, following the close of the mid-winter board meeting at Wheat Street Baptist Church.

Dr. D. V. Jemison of Selina, Ala., presided over the meeting that had an agenda of forty-three items of convention affairs to be acted upon.

CONVENTIONAL BUDGET

The 1945 goal was fixed at $50,000 to be raised this year. All objectives of the denomination were considered and increased grants were allowed in some cases, especially in missions and education.

Many of the persons present, though not offcial members, with power to vote, took part in debates and discussions.

OFFICERS ELECTED

Considerable interest was manifested in the election of two officials. Rev. J. P. Barbour of Chester, Pa., was confirmed as editor of the National Baptist Voice. He had been appointed to carry on after the death of his brother, Rev. R. C. Barbour, late last summer.

Rev. G. W. Lucas of Fort Wayne, Ind., was elected as one of the assistant secretaries in Dr. Barbour's place when he was moved up as editor.

Sermons were delivered by Revs. Charles S. Morris, Jacksonville, Fla.; James Brown, Chicago, and B. J. Perkins of Cleveland.

The pastors of Atlanta cooperated with Rev. W. H. Borders, host pastor, in the welcome program and exercises on Tuesday evening.

SHALL WE MEET

One great question which hung over the meeting—"Will the convention be able to meet next Sept. in Detroit?" was partially answered by Dr. Jemison.

Dr. Jemison stated that plans were going forward for the Detroit meeting. He further said he believes in the separation of Church and State.

Dr. W. H. Jernagin, president of the Sunday School and BTU Congress, also gave remarks on the transportation question. Dr. Jernagin said: "The transportation ban was for six months only." The congress is scheduled to meet in St. Louis in June.

Rev. R. A. L. Knight of Jamaica, B. W. I., representing the Baptist Union there, told of his mission to America to raise funds for the restoration of churches destroyed by a hurricane last summer.

An educational drive was endorsed for the American Baptist Theological Seminary at Nashville for new buildings and equipment for a growing student body.

Reports were heard from all boards. Many are contemplating progressive changes for improvements.

Dr. A. M. Townsend, secretary of the Publishing Board, made reports on studies made in regards to a pension plan for his workers.

Dr. C. C. Adams reported he would soon make inspection trips to the Bahama Islands and also to Africa.

MISSION BUYS $30,000 FARM

ST. LOUIS, Mo.—Southern Mission Baptist church, pastored by Rev. Herman Gore, has bought a 47-acre tract of land on Highway 66 and Graham road, in St. Louis county, it was announced by Atty. Frank Bledsoe, last week. On this tract of land is a 10-room house, a three-room building, containing the heating plant, a 500-foot deep artesian well, spring, running water, and much valuable farm land. Cost of the farm was $30,000.

According to Rev. Gore, this is a much better investment than a new church, because it will enable the older ones, who intend to stay on the premises, to raise farm products and help themselves rather than accept charity. Some of the land is wooded and can be cleared for cultivation, while other tracts may be used for outings and other recreational activities.

Baptist 65th Annual Draws 20,000

National Body Invited To Hold 1946 Sessions Of Conference Here

By FREDERICK C. BLACK

DETROIT (Special).—The 65th annual session of the National Baptist Convention, with 20,000 delegates convened here this week at the Olympia Auditorium under its president, Dr. D. V. Jenison, N. B. C., Inc., Selma, Ala.

Mrs. S. W. Layton, Philadelphia, president of the Woman's Auxiliary of the convention, presided at its sessions and introduced the Rev. Mr. Jenison, who spoke on the post-war program for the denomination before the assembly.

The laymen and young people's national group likewise met in executive session to make plans for the extension of their work and program.

Dr. T. S. Boone, of the King Solomon Baptist Church of Detroit, is general chairman of the local committee which has charge of all arrangements. He received a flood of praise and thanks for the ease with which arrangements were carried out.

The New York delegation was headed by Dr. George Sims, Sr., of Union Baptist Church, president of the State Convention. At a special meeting of all New York delegates plans were outlined of the campaign to hold a victory convention in New York City during 1946. This plan received strong support from the Rev. Frank D. Dixon, Empire Publishers, of New York.

Nat'l Baptist To Send Representatives To San Francisco Conference

By Jas. E. Gayle

Shreveport, La.—Dr. D. V. Jemison, President of the National Baptist Convention, during the session of the Southwestern Regional meeting in Shreveport, La., after a very informative report on the State of the Country and Race Relations appointed a special committee to attend the World's Security Conference at San Francisco, California, beginning April 25th. The committee will attend as observers looking after the interest of the Negro race.

Dr. William Holmes Borders, Atlanta, Georgia, was appointed Chairman. Dr. Borders is Minister of Wheat Street Baptist Church, Atlanta, Georgia, and Instructor in the Department of Philosophy and Religion at Moorehouse College. He is an author and one of the nations outstanding pulpiteers; Dr. I. A. Thomas, Evansville, Ill., Moderator of Bethlehem Baptist Association, Chicago and vicinity and pastor of Second Baptist Church at Evansville, Chairman of Transportation Commission of the National Baptist Convention, Incorporated; Rev. Gardner C. Taylor, Baton Rouge, La., Pastor of Mt. Zion Baptist Church and Editor of the Louisiana Baptist Advocate; Mr. Roger W. Coleman, Pastor of First African Baptist Church, New Orleans, La. and Chairman of Special Committee of the National Baptist Convention to organize material, in re: Negro Participation in the war; Miss Primrose Fuiches, Field Representative and Directress of the Young People's Department of the National Baptist Convention and representative of the Foreign Mission Board of the National Baptist Convention. The delegates of Louisiana will leave April 16th by way of Chicago.

Dr. D. V. Jemison, President of the National Baptist Convention representing four million Baptists declares that "The Golden Rule is still the most practical rule of life", and that "second class citizenship has to go".

ATLANTA, GA.
JOURNAL
Circ. D. 193,592 - S. 247,384
JUN 9 - 1945

Nashville to Get Big Baptist Hall

Appropriation of $60,000 for the erection of a recitation hall for the American Baptist Theological Seminary in Nashville was announced Saturday by Dr. J. B. Lawrence, executive secretary-treasurer of the Southern Baptist Home Mission Board.

A seminary for Negro Baptist ministers, the Nashville institution is operated by a joint commission from the Southern Baptist Convention and the National Baptist Convention (Negro), Dr. Lawrence said. Chairman of the commission is Dr. E. P. Alldredge, of Nashville.

Now over 30 years old, the seminary has one building and total assets of around $125,000, according to Dr. Lawrence. A campaign to secure funds for two other buildings is being conducted.

Offerings to Southern Baptist Home Missions in May were up 40 per cent, the treasurer stated, a total of $338,605 being received, compared with $241,024 in the same month last year. May receipts included $221,081 of the Annie Armstrong offering made by the Woman's Missionary Union, the total from this source for five months this year amounting to $408,848.

In 1945 the board has received $861,769, Dr. Lawrence said. This is a 22 per cent increase over the $701,728 received in the same period last year.

Fourteenth Annual Baptist Conference Of Ministers And Christian Workers

Pittsburgh Courier

STORER COLLEGE, HARPERS FERRY, W. Va.—The fourteenth annual Baptist Conference of Ministers and Christian Workers closed the most eventful session of its duration. No. 1, the first year of a colored presidential administration; Dr. Richard I. McKinney, whose efficiency was demonstrated in the fine program and delightful entertainment witnessed by the conference. The excellent and well prepared meals served three times daily, and the comfortable lodging for $1.50 per day, added much to the pleasure of the delegation. He is ably assisted by his very congenial wife, Mrs. McKinney.

No. 2, Dr. Marshall Shepard, a great preacher and pastor of Philadelphia, Pa., and Recorder of Deeds, Washington, D. C., giving full time attendance and two special addresses on the conference program. The program brought other noted and brilliant leaders, such as Dr. W. A. Harrod and E.L. Cunningham of Philadelphia, whose high intellectual and spiritual fervor gave inspiration and aspiration to the devotional services three times daily.

The conference theme, "The Church in a Time of Crisis," was presented by each of the following speakers:

8-4-45

Opening sermon, Monday, 8:20 P. M., Dr. J. Timothy Boddie, Baltimore. It gave increased faith and encouragement to the conference, with assurance of divine deliverance. The greeting and response by Dr. R. I. McKinney, president of the college, and Dr. J. L. S. Hollomon, vice president of the conference, gave evidence of great co-operation in the prosecution of the conference objectives and stimulation; also material aid to the college administration.

Rev. J. P. Nichols, reporter, and vice president, Washington, D. C., presided Monday night and Tuesday morning, to the pleasure of the conference. The presentation of each speakers, namely, Rev. Mack M. Goss, Dr. O. C. Maxwell of Hartsville, S. C., and New York City, and discussion by Dr. J. H. Randolph, Dr. B. H. Whiting of Washington, D. C. and Dr. W. J. Garnett of Baltimore, Md.

A panel discussion, Dr. R. L. Rollins, chairman, Washington, D. C.; Dr. W. J. Lucas, Jenkintown, Pa., and J. R. Moss, Washington, D. C., participating, produced the CHURCH—All Editions .. .. following high points relative to the conference theme, "The Church in a Time of Crisis"

a. God gives a prepared leader.

b. In distress cry unto God; then stand still, wait on God, use what is in your hand and "go forward."

c. A mysterious deliverance.

d. Encouragement by deliverance and the destruction of the enemy.

e. Doubts dispelled and faith made strong.

f. Complaint transformed into joy.

g. An assured and permanent victory is the heritage of God's people.

h. The individual, family, Nation, and especially the Church, that will obey God; the humanly impossible becomes a divine reality.

Mrs. Ora W. Stokes of Evanston, Ill., representing the National Women's Christian Temperance Union made a strong appeal for its support.

8-7-45

Wednesday, at 7:30 P. M., an annual conference banquet was served, the address was delivered by Dr. Vernon Johns of Virginia. In his usual manner he captivated the audience and swayed them at will. It was a feast of Christian social fellowship.

Rev. Moses Newsome of Charlestown, Va., delivered the closing sermon. It was in perfect harmony with the conference ideals. This conference was born in the soul of Dr. W. T. McDonald, retired president of Storer College, collaborated by the Baltimore and Washington Baptist Ministers Conference fourteen years ago. It has steadily grown in every way, gaining widespread influence and is destined to do much good; sufficed by past evidences.

Officers of the conference: President, Dr. W. H. Jernagin, 1341 Third Street, Northwest, Washington, D. C.; vice president at large, Dr. J. L. S. Holloman, 403 P Street, Northwest, Washington, D. C.; secretary, Dr. George A. Crawley, 141 E. Biddley Street, Baltimore, Md.; treasurer, Dr. Augustus Lewis, 2166 Ontario Road, Northwest, Washington, D. C.; executive secretary, Dr. Richard I. McKinney, Storer College, Harpers Ferry, W. Va.; music director, Rev. V. T. Taylor, 5236 Central Avenue, Northeast, Washington, D. C.; pianist, Miss Sarah Spriggs, 2106 N. Elison Street, Arlington, Va., and reporter, Rev. J. P. Nichols, 1226 Irving Street, Northeast, Washington, D.C.

Jemison Again Heads Baptists

The Afro American
Baltimore, Maryland

All Officers Re-elected by 16,000 at Convention

9-15-45

RESOLUTIONS PASSED

Over Million and Half Raised During Year

By EDLEE WEBSTER
Staff Correspondent

DETROIT — Dr. D. V. Jemison of Selma, Ala., president of the National Baptist Convention, U.S.A,. Inc., and all the body's officers were unanimously re-elected during the 65th annual session of the convention here last week.

Other retained by the more than 16,000 delegates were:

Dr. A. L. Boone, Cleveland, vice-president-at-large; Dr. E. W. Perry, Oklahoma City; the Rev. T. S. Harten, Brooklyn, N.Y.; and the Rev. W. D. Carter, Pasadena, regional vice-presidents-at-large;

Dr. J. M. Nabrit, Memphis, secretary; Dr. Benjamin J. Perkins, St. Louis, treasurer; the Rev. Roland Smith, Atlanta, statistician; the Rev. T. S. Boone, Detroit, historiographer;

Washington Clinic Retained

Dr. W. H. Jernagin, Washington, National Baptist S.S. and BYPU Congress president; the Rev. J. Puis Barbour, Chester, Pa., editor-manager, National Baptist Voice.

9-15-45

Over 25,000 Baptist churches comprise the national convention, which has churches and missions in East and West Africa, South America and the Bahama Islands and every State in the Union and a sum total of 4,000,000 members.

After the convention, which had as its general theme, "The Challenge to Christianity in the Post-War World," was officially called to order by President Jemison, greetings were extended by Lt. Gov. V. Brown and Mayor Edward J. Jeffries.

Highlight of the introductory and welcoming program was Dr. J. C. Austin's response during which he stated, "We'll not accept a man's welcome unless he is willing to walk, talk, live, eat and work with me."

Christianity Challenged

The inspirational address was delivered by the Rev. J. L. Lomax of Georgia, who challenging Christianity for civilization brought out the need for Christianity to reassert itself in the eyes of the world.

On Thursday, the official reports of board and officers were submitted to the general assembly.

Million and Half Raised

In his report, the statistician, the Rev. Roland Smith, showed that the State conventions and associations raised $1,554,419.16 during the past year, while the Rev. T. Lovelace reported that $16,911.64 was raised for home missions.

Large, but undetermined offerings were taken on the floor for both home and foreign missionary work.

Dr. A. M. Townsend reported that all Sunday School Publishing Board members were re-elected and that 70% of publishing house bonds had been retired, with surplus profits being used to pay teachers at American Baptist Theological Seminary in Nashville.

Money received by the S.S. Publishing Board during the past year, he added, totaled $423,307.63.

Dr. Jemison's Address Read

Dr. Jemison's annual address, "The Church and Her Task," was read by the Rev. L. E. Pinkston of Atlanta, because of the president's ill health at the time.

Emphasizing the sovereignty of the church, Dr. Jemison pointed out that the Baptist pastor as the generalissimo of his church, taking his orders from and being responsible only to Jesus Christ.

One of the outstanding events of the convention was a giant industrial dramatization having for its central theme "The Building of a Better World Tomorrow," with emphasis on the philosophy of the late Dr. Booker T. Washington.

As a result of resolutions passed during the session, the group decided the following:

All committee members must be certified by their State conventions or by the president of the convention;

Two regional conventions are to be held each year, turning over 40% of all money raised to the parent body;

Moderators and ushers are to be made auxiliaries of the National Convention;

Commission to Be Named

A commission is to be appointed to study the industrial and economic conditions of the colored group with the object in view of establishing institutions of production throughout the nation.

All the officers present signed petitions to President Truman, being circulated by Edgar G. Brown, director of the National Negro Council, of Washington, asking the pardon of the 50 colored sailors court-martialed for mutiny by the War Department last year.

Mrs. Green of Detroit had charge of the nurses' corps and a complete emergency ward was set up in the Olympia Arena, with white uniformed nurses in attendance at all times.

Other Departments Meet

Other departments of the convention meeting elsewhere were the Women's Auxiliary at Mt. Zion Baptist Church; the youth group at New Mt. Zion Baptist Church; the laymen at New Light Baptist Church.

Among the women attending the convention are Mrs. Willie Layton, Philadelphia, president of the Women's Auxiliary; Miss Nannie Burroughs, Washington, secretary; Mrs. Vivienne L. Penick, Mrs. C. H. Parish and Mrs. A. B. DeMent.

The business sessions were interspersed with music by choral groups, vocal and instrumental soloists, under the general supervision of Prof. E. W. D. Isaac of Tennessee, assisted by Miss Lucy Campbell of Memphis.

9-15-45

Highlighting the musical activities of the convention was the customary musical program by a chorus of 1,000 voices under the direction of Mr. Isaac on Sept 5, the opening night, at the Olympia Stadium. Over 10,000 attended.

16-1945

The Bible Sharers Club

Bible Society Record
By V. C. Hodges
March 1945

ONE of the notable accomplishments growing out of the program of the Detroit Bible Crusade was the organization of the Detroit Bible Sharers Club. It happened this way. We were desirous of presenting the work of the American Bible Society to the Negro Churchwomen of Detroit. In our approach we counseled with Mr. John C. Dancy, the Executive Secretary of the Detroit Urban League, who had become one of the lay sponsors for the Detroit Bible Crusade. By telephone and letter he directed us to Mrs. Madeline H. Fowler, the General Secretary of the Lucy Thurman Branch of the Y.W.C.A., who possesses the combined qualities of executive ability, personal charm and deep religious devotion. She believes that the Bible is the

Detroit Bible Sharers Club

In conference with Bible Society representatives
Drs. D. H. Stanton and V. C. Hodges and Rev. E. A. Mays

Word of God and that only in so far as men live by its teachings do they live at all. She is a member of the Episcopal Church.

Through Mrs. Fowler we secured the cooperation of other churchwomen to sponsor a dinner meeting during the crusade period. Their efforts brought together

nearly seventy-five of the leading churchwomen of Detroit, representing all the denominational groups.

At a subsequent meeting of the original committee there were present with us Dr. D. H. Stanton of Atlanta, Georgia, Dean of the secretarial staff of the Haven Memorial Agency of the American Bible Society, and the Rev. E. A. Mays of New Orleans, Louisiana, special representative of the American Bible Society.

mar. 1945

After brief statements outlining the aims and objectives of the American Bible Society by its representatives, the group organized itself as the Detroit Bible Sharers Club to "help the American Bible Society secure the funds with which to distribute the Scriptures through the sale of Bible seals or in other ways," and to "help keep the Christian people of the community informed of the important five-fold task of the Society —translation, publication, distribution, service to the Blind and promotion of wider and more regular reading."

With appropriate words Dr. Stanton then distributed membership cards, and thus was launched the first Bible Sharers Club of the American Bible Society within the framework of the Haven Memorial Agency.

16-1945

Black Jew and Synagogues

Chief rabbi says Black Jews have 10 synagogues

Los Angeles Tribune Cal.
1-15-45

NEW YORK — Black Jews in America maintain synagogues in about 10 cities, according to Chief Rabbi W. A. Matthew, of the Royal Order of Ethiopian Jews. His synagogue located in North Babylon, Long Island, Rabbi Matthew says he derives his authority from Addis Ababa in Ethiopia. His people are not converts from other faiths, he says, but represent the gathering together over 25 years of a few thousand people, whose families have come from the West Indies and Africa, bringing with them the ancient faith of Judea which they proudly trace to the Falashas of Ethiopia, direct descendants from the House of David and of Solomon.
1-15-45

The head of the three million Falashas, (one fifth of the Ethiopian people) who have for many centuries practiced the Hebrew faith, is Emperor Selassie, even though as the nation's king he must be crowned in the Coptic Church. Haile Selassie, Lion of Judah, claims to be a direct descendant of 613 kings. Rabbi Matthew's grandfather, Moshae Ben-Moshae, was a Hebrew cantor in Ethiopia before he migrated to Lagos, West Africa.
1-15-45

On the land in North Babylon, which the synagogue has recently acquired, Rabbi Matthew has plans for building a community of about 500 families, a temple, a theological school, a recreation center, and the extension of the Synagogue's present convalescent home for returning servicemen. About 50 boys are already in the service, two of whom are Rabbi Matthew's sons.

BETTER UNDERSTANDING

When asked about anti-Semitism, Rabbi Matthew said: "I don't think the feeling in Harlem against Jewish people is half as bad as it was a few years ago. There is better mutual understanding today between Jews and Negroes. While I do not condone the outbreak we had, but condemn it, it revealed the true good relationship between Jews and Negroes in Harlem.

The Harlem Synagogue at 87 W 128 st., is in a building rented by the synagogue, 16 rooms of which are used as a home for elderly and unfortunate members of the congregation.
1-15-45

After his father died, the Rabbi was taken as a young boy, from Lagos, Africa, to the West Indies, where he lived in Guadaloupe and St. Kitts until he was 21. He came to the U. S. in 1913, where for three years he did everything to make an honest living, including prizefighting and wrestling. In 1916 he was married. In 1917 he studied at Haydn Theological Seminary. In 1919 he established the Harlem Synagogue with 8 members. In the intervening years he studied at University of Berlin, visited Palestine, and finished his studies and was ordained from Union College (Jewish Theological Seminary) in Cincinnati. Ohio.

16-1945 Catholic

Catholic Students Pledge Fight for Negroes to Enter All Their Colleges

Kansas City Call Mo. 3-16-45

NEW YORK.—(ANP)—All-out cooperation toward admission of qualified Negro students to all Catholic colleges was pledged by delegates of the National Federation of Catholic College students at a meeting here inaugurating the first National Interracial Justice week, in which 50,000 students in 103 institution throughout the country are taking part.

Formal launching of the nationwide program, from March 4 to 11, took place at Manhattanville college of the Sacred Heart under the auspices of the national commission on interracial justice of the student federation. 3-16-45

Attended by students from 20 colleges and Newman clubs in the eastern area as well as members of the alumni race relations councils, the meeting featured a panel discussion of interracial problems by Roy Wilkins, acting N. A. A. C. P. secretary; Dr. Hudson J. Oliver, former president of the Catholic Laymen's union and charter members of the Catholic Interracial council; George K. Hunter, executive secretary of the interracial council; and Miss Margaret McCormack, youth editor of the Interracial Review.

Also taking part were the Rev. John LaFargo, S. J., editor-in-chief of Amreica; and Miss Barbara Manning Murphy, head of the interracial commission, who presided. Upwards of 200 students, priests and sisters, as well as other interested persons, were in the audience. 3-16-45

The resolution adopted by the meeting stressed that "the continued exclusion of Catholic Negroes from a few Catholic colleges in the north is seized upon by enemies and critics of the church as an argument to the effect that the Negro does not find a complete welcome within the Catholic church."

Delegates agreed "to do everything in their power to erase this discrimination" by urging fellow members of the N.F.C.C.S. to discuss the situation, and by calling on faculties and administrative staffs to cooperate in accepting Negro students "on equal and friendly terms." 3-16-45

In another resolution, delegates called on fellow Catholic collegians throughout the country to secure enactment of the fair employment practice bill (H. R. 2232) to "the end that the right to work be recognized as a fundamental basic right and consistent with the best traditions of democracy and the American way of life." The resolution criticized the so-called Taft Bill, declaring it has no enforcement provisions and does not cover discrimination based on "national origin" and "will not effectively curb the evils of employment discrimination." Copies were ordered sent to each senator and member of the house of representatives.

Priest Cites '44 Catholic Gains

Chicago Defender 2-10-45 Ill.

BALTIMORE—In an article in the St. Augustine Messenger, Catholic publication of which he is editor, Father Clarence J. Howard, Negro priest, states that nine new Negro missions were opened in 1944.

In addition seven mission schools, a 68-bed hospital, clinic and four catechetical centers were established.

Writes Father Howard, "Five new communities of sisters began their first work in the Negro mission field last year, while other sisterhoods expanded activities. At present, there are more than 300,000 Negro Catholics in the United States."

Fire Two Priests Refusing To Jim-Crow Students

Louisiana Weekly New Orleans, La. 4-28-45

(By The Associated Negro Press)

St. Louis, April 26. — Two Catholic priests are missing from the St. Louis university faculty here because they refused to bar Negro students from the recent annual student conclave formal prom.

The priests who opposed jim-crow were the Rev. Claude H. Heithaus, S.J., and the Rev. George Dunno, S.J. They made the fatal mistake of clashing with their superior, the Rev. Patrick J. Holleran, S.J., president of the school, who advocated barring Negroes from the dance.

Friction between Father Holleran and Father Heithaus, professor of classical art and archeology and moderator of the student publication, University News which frequently reflects his views, was reported to have grown since Father Heithaus made an eloquent public plea for racial tolerance about a year ago when the university had under consideration the admission of Negro students. 4-28-45

Four Negro couples attended the dance but not before Father Holleran attempted to put pressure on Father Heithaus by reminding him that under the military organization of the Jesuits he had no alternative but to obey an order. 4-28-45

Father Heithaus asked to be relieved of his duties and departed for St. Mary's Kan., where the Rev. Joseph F. Zuercher, S.J., provincial of the Missouri Province of the Society of Jesus and Father Holleran's superior, was at the time. After Father Heithaus's arrival at St. Mary's, Father Zuercher, is reported to have discussed the matter with his consultors, or provincial advisors, and to have told Father Holleran that Negroes must be admitted. The contemplated racial ban was withdrawn and four Negro couples were present at the annual prom or the first time in the history of the school. 4-28-45

Father Heithaus did not return here after leaving for St. Mary's but Father Holleran hinted that he might assume his position on the faculty. The liberal priest is reported to be acting as a civilian chaplain at Fort Riley, Kan.

There are 330,000 Negro Catholics in United States

For American Unity Dec. 1944

BAY ST. LOUIS, Miss.—There are 330,000 Negro Catholics in the United States, according to the Rev. Father Clarence J. Howard, editor of the St. Augustine Mission Messenger here.

Negro mission schools have an enrollment of 56,185, the father revealed. They are served by 511 priests, mostly white, and 1800 sisters. 4-23-45

There are 27 Negro priests and four communities of colored sisters. Twenty-one of the priests are in this country, six abroad. This is exclusive of Negro priests who are natives of Central and South America and Africa. They are approximately 500.

A priest must study 14 years before being ordained. Nineteen Negro priests have completed their courses of study here, and two were sent to Rome for their last year of study.

Says Catholics Fear Too Many Negro Converts

Chicago Defender 3-24-45

The Catholic church was charged this week with being afraid of "too many Negro converts."

The contention that the Catholic church has been "holding back" in its campaign to win the Negro to Catholicism lest "it succeed too quickly and too well" is made by the Rev. Harold Fey in the April issue of Negro Digest in a round table on "Does the Catholic Church Fear Too Many Negro Converts?"

The Rev. Mr. Fey, who is an ordained minister in the Disciples of Christ church, declares that the American Catholic hierarchy has been hesitant to win the Negro minority despite constant pleas from the pope in Rome to enter the Negro field. 3-24-45

Fey declares that Catholics feel that as a minority church in America, the Catholic church cannot "take on what it clearly considers the handicap of this racial group."

Replying to the accusation by Rev. Fey is Father John LaFarge, editor of the Jesuit weekly "America" who comments on Fey's charges:

"Where there has been retardation in the Catholic program for the Negro, its origin is to be found in the ordinary human backwardness and timidity rather than any elaborate and thought-out policies."

Father LaFarge points to the many gains of the Catholic campaign to win the Negro. However, he admits:

"This is not in any way denying that there are prejudiced persons of prominence in the church, clergy and lay who are disturbed by observing too many affiliations across the color line, and their number is every day diminishing."

Negro Catholic Church

Dear Editor: P.M. 5-31-45

Perhaps Archbishop Cushing is sincere in believing that by giving the Negro Catholics a church which they may call their own he is giving them a chance to take a more active part in their church work. Possibly he is even a little embarrassed at the manner in which his act has been "misinterpreted." . . .

Why is it necessary to have a Negro Church in order for them to do this? Archbishop Cushing says that the Negro congregation has become so large that they "deserve" a place of their own. Evidently he would have us accept this insult as a reward for having been faithful Catholics. . . .

If the Archbishop wished merely to provide them with a parish nearer their own vicinity and had no desire to segregate them, he would have established another CATHOLIC Church to make room for the growing congregation. But he established a NEGRO Catholic Church. Of course, Negroes would be politely welcomed if they attended any other Catholic Church, but if they wished to become active members, I would be willing to wager that it would be diplomatically suggested that they go to the Negro Church, where they would be "happier" with their own people. . . . 5-31-45

If Archbishop Cushing really wants to help destroy racial prejudice, let him teach his white congregation to accept the Negro as an equal, because the Negro IS an equal. Let him understand that the only reason that Negroes might have desired a place of their own was because they have discovered that even in the midst of so-called Christians, racial prejudice is permitted to flourish. . . .

Roxbury, Mass. MARIAM FAULCON

1 Colored Catholic Priest to Each 18,000 Communicants

Afro-American Md.

NEW YORK. (ANP)—The Catholic Church has only on colored priest to approximately each 18,000 of its 300,000 colored communicants in the United States although 486 priests and 1,570 nuns are assigned, full time, to this work. 3-10-45

The church conducts 263 schools for colored children, with 50,000 pupils enrolled, but it has only one school, St. Augustine Mission House in Bay St. Louis, Miss., in which colored priests are trained.

It has turned out only sixteen since its founding in 1920.

Only 23 Colored in All

According to Father John T. Fillard, a Catholic authority, the church had but twenty-three colored priests in all, seventeen of them being in this country and six abroad.

Twenty-two orders of priests and seventy-two of nuns are taking part in the Catholic program among colored people in the United States. 3-10-45

The Catholic Society of the established the Society of the Blessed St. Martin, named for a colored Brazilian of the last century who is said to have performed miracles while living and appeared on earth again a year after his death.

Pictures and stories of him are distributed among colored Catholics and blessings are promised to those who pray to him.

Catholic Priest Ordained in N.J.

HERO-AMERICAN 3-21-45

The Rev. Thomas C. Jones of Albany (right), who was raised to the Catholic priesthood at St. Mary's Cathedral in Trenton, N.J., March 17, and the Most Rev. William A. Griffin, Bishop of the Diocese of Trenton, who conducted the ordination ceremony. The Rev. Mr. Jones becomes the nineteenth colored Catholic priest. The only other Easterner, The Rev. William Grau of the Buffalo Diocese, is now a chaplain with the 92nd Division in Italy. Most of the other, graduates of the St. Augustine Mission House, Bay St. Louis, Miss., are engaged in missionary or educational work in the South.

3-31-45

Rev. T. C. Jones Becomes Catholic Priest, First in N.J.

AFRO-AMERICAN 3-24-45

TRENTON, N.J. — The Rev. Thomas C. Jones of Albany, N.Y. the first colored Roman Catholic priest in the diocese of New Jersey, was among twenty priests ordained here on St. Patrick's Day in St. Marys Cathedral.

Following the two-hour ceremony at which Bishop William A. Griffin officiated, many persons came forward to receive the blessing of the new 29-year-old priest.

Parents at Ceremony

Among those witnessing the service were the Rev. Mr. Jones's parents, Mr. and Mrs. Clarence Jones of Albany.

Balt. Md

The new priest sang his first mass Sunday at the Church of St. Vincent de Paul in Albany where he formerly served as altar boy, and will return here to be assigned to pastoral work in the Trenton diocese beginning Friday.

He is a graduate of Siena College, Londonville, N.Y., and received his training for the priesthood at St. Vincent Seminary, Latrobe, Pa.

18 Other Priests

According to church records there are eighteen other colored Catholic priests, including the Rev. William Grau of the Buffalo Diocese, now a chaplain of the 92nd Infantry Division in Italy.

The majority of these finished St. Augustine Mission House in Bay St. Louis, Miss., founded in 1920 for the training of colored priests.

Catholic Students Pledge Fight For Negro

Pittsburgh Courier Pa.

3-17-45

NEW YORK (ANP)—All-out cooperation toward admission of qualified Negro students to all Catholic colleges was pledged by delegates of the National Federation of Catholic College students at a meeting here inaugurating the first National Interracial Justice week, in which 50,000 students in 103 institutions throughout the country are taking part. Formal launching of the nationwide program, from March 4 to 11, took place at Manhattanville College of the Sacred Heart, under the auspices of the national commission on interracial justice of the student federation.

Attended by students from twenty colleges and Newman clubs in the eastern area as well as members of the alumni race relations council, the meeting featured a panel discussion of interracial problems by Roy Wilkins, acting NAACP secretary; Dr. Hudson J. Oliver, former president of the Catholic Laymen's union and charter members of the Catholic Interracial Council; George K. Hunton, executive secretary of the interracial council, and Miss Margaret McCormack, youth editor of the Interracial Review.

OVER 200 IN GROUP

3-17-45

Also taking part were the Rev. John LaFarge, S.J., editor-in-chief of Amberica, and Miss Barbara Manning Murphy, head of the interracial commission, who presided. Upwards of 200 students, sisters and priests, as well as other interested persons, were in the audience.

The resolution adopted by the meeting stressed that "the continued conclusion of Catholic Negroes from a few Catholic colleges in the north is seized upon by enemies and critics of the Church as an argument to the effect that the Negro does not find a complete welcome within the Catholic Church."

Delegates agreed "to do everything in their power to erase this discrimination" by urging fellow-members of the NFCCS to discuss the situation, and by calling on faculties and administrative staffs to cooperate in accepting Negro students "on equal and friendly terms."

3-17-45

FOR FEPC

In another resolution, delegates called on fellow Catholic collegians throughout the country to secure enactment of the fair employment practice bill (H.R. 2232) to "the end that the right to work be recognized as a fundamental basic right and consistent with the best traditions of democracy and the American way of life." The resolution criticized the so-called Taft Bill, declaring it has no enforcement provisions and does not cover discrimination based on "national origin" and "will not effectively curb the evils of employment discrimination." Copies were ordered sent to each senator and member of the House of Representatives.

300,000 Negroes Shown Catholics

Atlanta World Ga.

3-10-45

NEW YORK, —(ANP)— Negro Catholics in the United States number 300,000 a recent report reveals. The Catholic church conducts 263 Negro schools enrolling 50,000 pupils and there are 486 Catholic priests and 1,670 nuns who are giving full time to mission work among American Negroes. Twenty-two orders of priests and 72 of nuns are taking part in this program.

3-10-45

The church maintains one institution for training Negro priests in Bay St. Louis Miss. The St. Augustine's Mission house, the priests' school since its founding in 1920 has turned out but 16 priests and according to a list recently evaluated by Father John T. Filliard a Catholic authority, there are but 23 Negro priests in all. Seventeen of those are in this country while six are abroad.

3-10-45

The Catholic church recently established the Society of the Blessed St, Martin, named for a Brazilian Negro of the last century who said to have performed miracles while living and appeared on earth again a year after his death. Pictures and stories of St. Martin are distributed and blessings are promised to those who pray to him.

3-24-45

of Mary and the Magdalens. The 330,000 Negro Catholics in the United States are following in the footsteps of Blessed Martin de Perres, of Peru who died in 1639.

revealed that there are 511 priests and 1,800 sisters in the American colored missions. Negro mission schools have an enrollment of 56,185, he said.

"Today there are 27 Negro priests," Rev. Howard disclosed, "of whom 21 are in this country and six abroad. This, of course, is exclusive of the Negro priests who are natives of Central and South America and Africa," he added. These number about 500.

The course of studies for the priesthood at St. Augustine lasts 14 years. Rev. Howard said, in revealing that 19 Negro priests have finished their course of study here. Two were sent to Rome for their last year of study, he said. St. Augustine's first Negro priests were ready for ordination in 1934.

There are four communities of colored sisters in America. They are the Oblate sisters of Providence, the Sisters of the Holy Family, the Handmaids of the Most Pure Heart

330,000 Negro Catholics In United States

Informer

Mar-45

Houston, Texas

BAY ST. LOUIS, Miss. —(ANP)—The exact number of Negro Catholics in the United States is 330,000.

That is the report given last week by the Rev. Clarence J. Howard, editor of the St. Augustine Messenger, an organ of St. Augustine's Mission House here. Rev. Howard

16-1945 Catholic

St. Augustine Church Is 75 Years Old Today

Courier Journal-Louisville Ky.
2-13-45

They still talk about "Aunt Millie" Milligan's rich memory at St. Augustine Catholic Church, although "Aunt Millie" died in 1920 at the age of 131. She was the oldest communicant in what is one of the oldest Negro parishes in the South and one of the earliest seats of free education for Negroes.

The parish, which takes pride in the longevity of its parishoners, is celebrating its 75th anniversary today. Originally built in 1869, before the guns of the Civil War hardly had died away at Appomattox Court House, the church has been rebuilt twice. It stands today at 14th and Broadway, a simple structure dedicated to religious and educational freedom of the Negro. 2-13-45

"Aunt Harriett" Is Oldest.

The oldest communicant of the parish now is Mrs. Harriett Burch, 103, "and awaiting on my glory," who lives at 608 W. Walnut. Bedridden with rheumatism, "Aunt Harriett" won't be able to participate in this diamond jubilee of her church, but the ex-slave is still strong in heart. Mrs. Margaret Griffin, who was 98 and who marched in the golden jubilee procession at the parish in 1920, died in December with the wish on her lips she could bear witness to the centennial of the church.

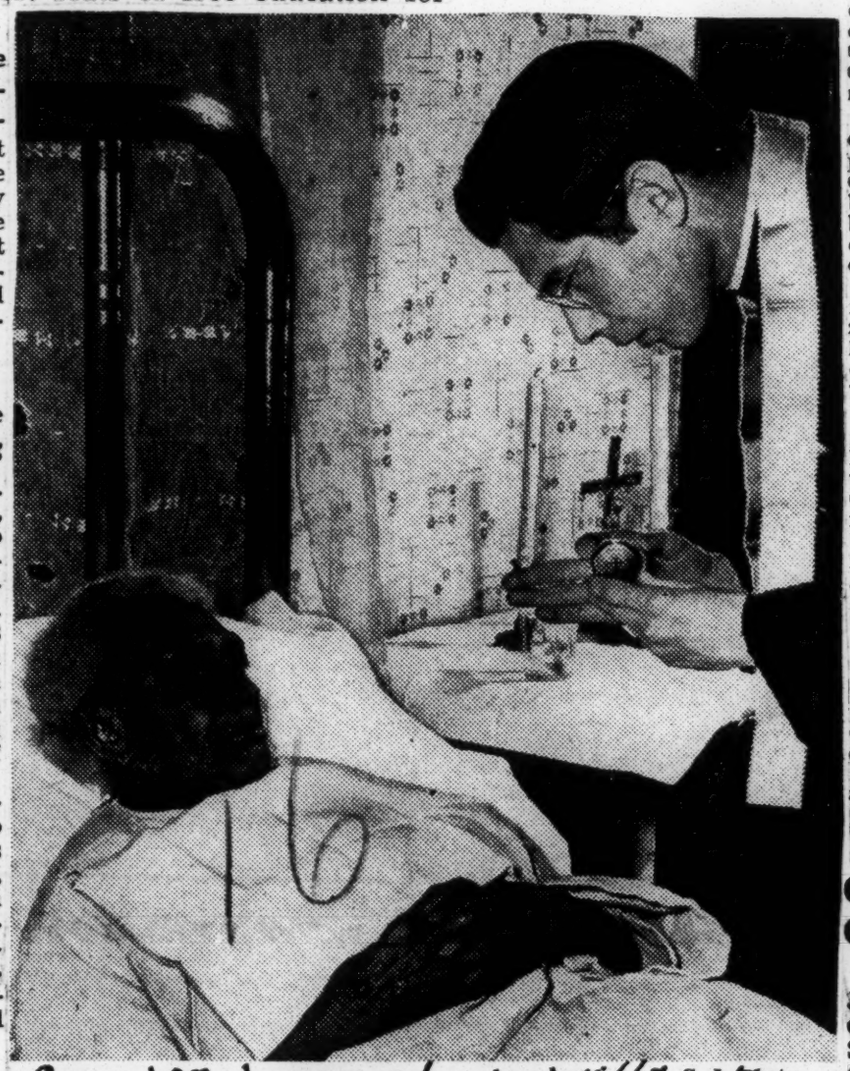
There are now over 2,000 communicants of the all-Negro parish, and more than 165 pupils enrolled in the grade school, which runs through the eighth grade. Hundreds of Negro children in Louisville and the surrounding area have been educated in the school. It is Louisville's oldest Negro educational institution.

Founder Became Bishop.

2-13-45

In its early days, St. Augustine Church was the center of recreation, amusement, social and religious activities of the Negroes of Louisville. Minstrel shows, concerts and dramas played to large audiences.

The parish was founded by the late Rt. Rev. John Lancaster Spaulding, who became bishop of Peoria. The Rev. William Dennis Hines is presently administrator of the church and the Rev. Arthur R. Grottenthaler is assistant pastor.



Courier-Journal - Louisville C.-J. Photo.
THE BLESSED SACRAMENT is ministered by the Rev. Father Arthur R. Grottenthaler, assistant pastor, to "Aunt Harriett" Burch, 103, oldest communicant of St. Augustine Catholic Church.

CATHOLICS BECOMING LIBERAL

Pittsburgh Courier

WASHINGTON—(ANP) — The moevment within the Catholic Church toward greater liberalism is one that "just can't be stopped," declared Father Paul H. Furfey of the department of sociology, Catholic University, before the Capital Press Club luncheon Wednesday. 5-12-45

"There is a real tendency in the Catholic Church," he said, "that practice conform to theory. The Catholic practice has not always been consistent with the theory but there is a movement in that direction and it is one that just can't stop."

Father Furfey has been in the forefront in the fight for liberalization in his Church. The bulk of his talk before the group, however, dealt with basic facts regarding the Negro in the Catholic Church.

As of Jan. 1, 1940, he said, 2.3 per cent of all Negroes were Catholics. Perhaps the largest concentration was in Lafayette and New Orleans, La., with 62,000 and 47,000 respectively. Getting historical, Father Furfey pointed out that from 1875 to 1900 a Negro presided as bishop in the diocese of Main. He was Bishop James Healy. A brother, Father Patrick Healy, was president of Georgetown College, now university, here until 1910, a little known fact. 5-12-45

He discussed critically the extent of segregation in Catholic Churches, and announced that an increased number of colleges of the faith are accepting Negro students. He pointed to the growth of Catholic interracial councils and other similar organizations.

Catholic Chaplain Coming Home Soon

The Afro American Baltimore, Md.

IN THE PACIFIC. — Father John Bowman of Washington only colored Catholic chaplain in the Southwest Pacific, will return to the United States before the end of the year with the 93rd Division.

Father Bowman, who holds the rank of captain, is on tour of duty on Mindanao, and has been highly complimented by officials for serving the spiritual needs of white and colored GI's in widely scattered areas. 11-17-45

HACKENSACK, N. J.
BERGEN RECORD
Circ. D. 31,085
JUN 29 1945

PRIEST MARKS HALF CENTURY IN THE CHURCH

Rev. Hess, Missionary, Honored By Pastors At Mass

RECEPTION TODAY

The Rev. Father Peter Hess, of St. Anthony's Mission House, Bliss Avenue, today celebrates his 50th anniversary as a priest. The Mission House is on the border of Tenafly and Englewood.

Born in Alsace-Lorraine, he was ordained at Lyons, France, at St. John's Cathedral, June 29, 1895. The Cathedral, built in the 11th century, is one of the finest examples of Gothic architecture in Europe.

Following his ordination, he did missionary work in Ireland, and in 1898, went to Africa, but returned to France because of illness, caused by the African climate. Later, he taught in Holland and France.

As a missionary, his work is mainly with Negroes. After coming to the United States, he did missionary work in Savannah, Ga., and throughout the South. He came to Tenafly in 1927, and has been there ever since, with the exception of a brief period in 1937, where he left for a trip home. He was caught in the chaos of the Second World War, and escaped on a small ship of the Savannah Line.

The vessel barely escaped sinking on several occasions, and with the water supply running low, and the overcrowded conditions becoming dangerous to health, it finally landed safely in the United States.

His ordination Anniversary Mass was offered yesterday morning by Father Hess, with 21 priests from many parts of the country in attendance. The visiting clergy joined in the music of the ritual, with Father Alphonse Sittler, Father Alphonse Barthlen, and Father Patrick Donahue, instructor of Gregorian music at Manhattanville College, leading. Father Sittler was at the organ. Miss Honhalt of Tenafly was guest soloist.

The small chapel overflowed with friends of Father Hess from Tenafly, Englewood, and nearby towns.

Following the Mass, dinner for 28 guests was served at the Old Plantation in Teaneck. Father John La Farge, of the Society of Jesus, editor of "America," Catholic laymen's publication, was guest speaker, and told of the Jubilarian's work in the Negro missions.

An open house reception will be held at the Mission House tonight from 8 to 10 o'clock when Father Hess will receive friends informally.

Colored Catholics In the United States

Brooklyn (N.Y.) Tribune

As of January 1, 1940, there were 298,998 Colored Catholics in the United States, with more than one-third of them scattered throughout the country in mixed congregations. The U. S. Census

7-28-45

HANNIBAL G. PARSONS

of Religious Denominations, recently compiled, does not include in its total number of Colored Catholics those who belong to, predominantly White congregations, therefore it falls about 46 per cent short of the actual total. There were as of January 1, 1941. 332 mission units for Colored Catholics, 107 which were resident missions, with one or more priests living thereat. There were as of Jan. 1, 1941, 486 White priests engaged exclusively in work among Negroes. The Josephite Fathers in Baltimore is the only community of priests who are engaged exclusively in work among Negroes. This community has charge of 102 of the 486 priests.

Colored priests are trained for the most part at St. Josephs Seminary in Baltimore, which has graduated seven. One of the first three priests graduated from this school in 1888 was Colored. Colored priests are also trained at St. Augustines Seminary at Bay St. Louis, Mississippi. A few Colored priests have been graduated from other Seminaries. There are now living four Negro priests, Norman Duckette, pastor, Christ The King Church, Flint, Mich.; William Grau, pastor, Our Lady Of Victory, Lackawanna, Leroy Lane, in the Diocese of Camden, N. J. and Charles Logan, assistant to the pastor, Our Lady Help The Christians, Los Angeles, Calif. As more Colored people are becoming Catholics yearly, we should have more young men interested in The Priesthood. What about it you young men? 7-28-45

First Catholic Seminary For Negro Priests Marks 25th Year

Chicago Illinois Defender

11-10-45

BAY ST. LOUIS, Miss. — Commemorating the 25th anniversary of the first Catholic seminary established in the United States exclusively for the education of colored priests, hundreds of the clergy—including six Bishops and two Archbishops, gathered here last week to participate in the silver jubilee celebration of St. Augustine's seminary.

During the first 25 years of the seminary's operation, 19 members of the colored race have been ordained Catholic priests.

The Most Rev. Richard O. Gerow, Bishop of Natchez, Tenn., was celebrant of the opening Pontifical Mass of thanksgiving, at which the Most Rev. Joseph F. Rummell, Archbishop of New Orleans, presided. Assistants to the Bishop were two alumni of St. Augustine's seminary, the Rev. Clarence Howard, S.V.D., editor of St. Augustine's Messenger, and the Rev. Leo Wood, S.V.D.

Stressing the incalculable good accomplished for the Negro race and for the nation by the priests ordained from St. Augustine's, the Most Rev. William O'Brien, Auxiliary Bishop of Chicago, declared in his sermon during the mass that when St. Augustine's seminary observes its Golden Jubilee 25 years hence "there will be other such seminaries to educate more and more young men of the colored race to do for their people what the sons of all the races have done for their own."

11-10-45

Besides the 19 colored priests who have been ordained since the seminary's establishment, 13 colored brothers have been professed to assist the priests in their work. At the present time there are at St. Augustine's studying for the priesthood, 44 students in th ehigh school, 11 in the novitiate, seven in the juniorate, and six in the major seminary.

Say Catholics Promoted Gary Anti-Negro School Strike

Savannah Tribune

Gary, Ind., (ANP)—Promotion of the two recent anti-Negro school strikes here is being blamed on the Catholic church in the Froebel High school district.

An analysis of facts, gathered through a careful Associated Negro Press investigation, points an ugly finger of guilt to Catholic church officials and affiliated organizations of the church in probably the most sensational expose of sinister behind-the-scenes race baiting and nefarious political machinations in the history of this city.

Holding the Bag

Froebel High school district was formerly populated by white Catholics, most of them foreign-born. The Catholic church, the center of community life, acquired millions of dollars worth of property but found itself holding the bag when the racial face of the neighborhood changed from all-white Catholic to almost all-Negro Protestant. More than 200 Negro families moved into the district within four years as the result of whites seeking homes in more restricted areas.

11-29-45

Protestant Negroes have purchased homes near Catholic church and school buildings. Facing the dilemna of not being able to move their property to another site, and not being able to sell it to the new Negro residents, Catholic leaders decided to mix politics with race hate to solve their acute real estate problem.

Dovetails With Anti-Union Drive

This activity on behalf of Catholic leaders has, it is felt here by many observers, dovetailed with the efforts of big business to weaken the trade union movement now that the war is over. The Steel Workers union has asked for a $2 daily wage increase to compensate for the reduction in weekly pay brought about by the cancellation of war contracts. This has been refused by the U. S. Steel corporation, principal Gary employer. An internal rift between white and colored members of the union automatically weakens the union and makes it less likely to have the unity necessary for a determined wage fight.

It is also pointed out that the residential, school and recreational patterns which resulted in the comparative isolation of racial elements here, thus making it possible for the present situation to develop, conform to a policy traditional with the metal mills which actually rule the city.

When Joseph E. Finerty, a Catholic was elected mayor in 1942, he received the solid support of his churchmen in the district on his promise to make Froebel an all-white school. They formed an all-white Parent Teachers association, headed by Julius J. Danch, whom Finerty made city hall custodian, and Joseph J. Lach, an undertaker, to hold the mayor to his promise to keep Froebel white.

That appears to be the source from whence the agitation started that led to two student strikes to oust Negroes from the school. Children were used to carry out a race-hate program to save church property.

11-29-45

When it became apparent the race-hate program would be effective, Mayor Finerty is reported to have called a meeting. He discussed the problem with the Gary chamber of commerce heads, the superintendent of schools, the principal of Froebel, the superintendent of a local steel mill, a newspaper publisher and some Negro leaders. The steel mill superintendent and the local publisher took the position that "it didn't make sense to be fighting on all fronts for democracy that could not be practiced at home."

Richard A. Nuzum, the man who has been labeled pro-Negro, was known as anti-Negro then. He was told to install a democratic program at Froebel. He did. That aroused loud cries from the Danch-Lach combine in the way of a more intense agitation for a jim crow school in the Froebel district.

Negro children in the district are enrolled at Froebel because Mayor Finerty could not obtain a federal loan large enough to enlarge the seating capacity of Roosevelt High school to accommodate them. If the government had granted him the loan, Froebel would have been all-white, there would have been no racial agitation and all Negro high school children would have been shifted to one jim crow school.

With the expiration of his mayoralty term near, Finerty has failed his Catholic constituents and churchmen. The children were encouraged to strike in order to exploit the issue for political purposes. He is the city's first Catholic mayor and he may be the last for many decades to come.

16-1945

Catholic

Silver Jubilee Is Celebrated At Saint Augustine Seminary

The Pittsburgh Courier
Pittsburgh Pa. 11-17-45

BAY ST. LOUIS, Miss.—Under a brightly decked canopy knelt an impressive group of the hierarchy of the Catholic Church at the Silver Jubilee celebration of St. Augustine Seminary recently. Among them were: Most Rev. Joseph Rummell, Archbishop of New Orleans; Most Rev. Francis Beckman, Archbishop of Dubuque; Most Rev. Albert Fletcher, Auxiliary Bishop of Little Rock; Most Rev. Jules Jeanmard, Bishop of Lafayette; Most Rev. William O'Brien, Auxiliary Bishop of Chicago; Most Rev. Gerald O'Hara, Bishop of Savannah; Most Rev. Vincent Ryan, Bishop of Bismarck; Most Rev. Thomas Toolen, Bishop of Mobile; Rt. Rev. Msgr. Andrew Gmelch, Bay St. Louis, Miss.; Rt. Rev. Msgr. Charles Greco, New Orleans, La.; Rt. Rev. Msgr. James Hornsburgh, Chicago, Ill.; Rt. Rev. Msgr. A. F. Isenberg, Lafayette, La.; Rt. Rev. Msgr. Albert Koenig, Westwego, La.; Rt. Rev. Msgr. William Leech, Jackson, Miss.; Rt. Rev. Msgr. T. James McNamara, Savannah, Ga.; Rt. Rev. Msgr. T. James McNamara, Savannah, Ga.; Rt. Rev. Msgr. David Scully, Springfield, Ill.; Very Rev. Msgr. A. Carroll Badeaux, New Orleans, La.; Very Rev. Msgr. Joseph Brunini, Natchez, Miss.; Very Rev. Msgr. Joseph Hoflinger, Paragould, Ark.; Very Rev. Joseph Jacobi, New Orleans, La.; Very Rev. Msgr. Geoffrey O'Connell, Biloxi, Miss.; Very Rev. Msgr. Edward Prendergast, New Orleans, La. 11-17-45

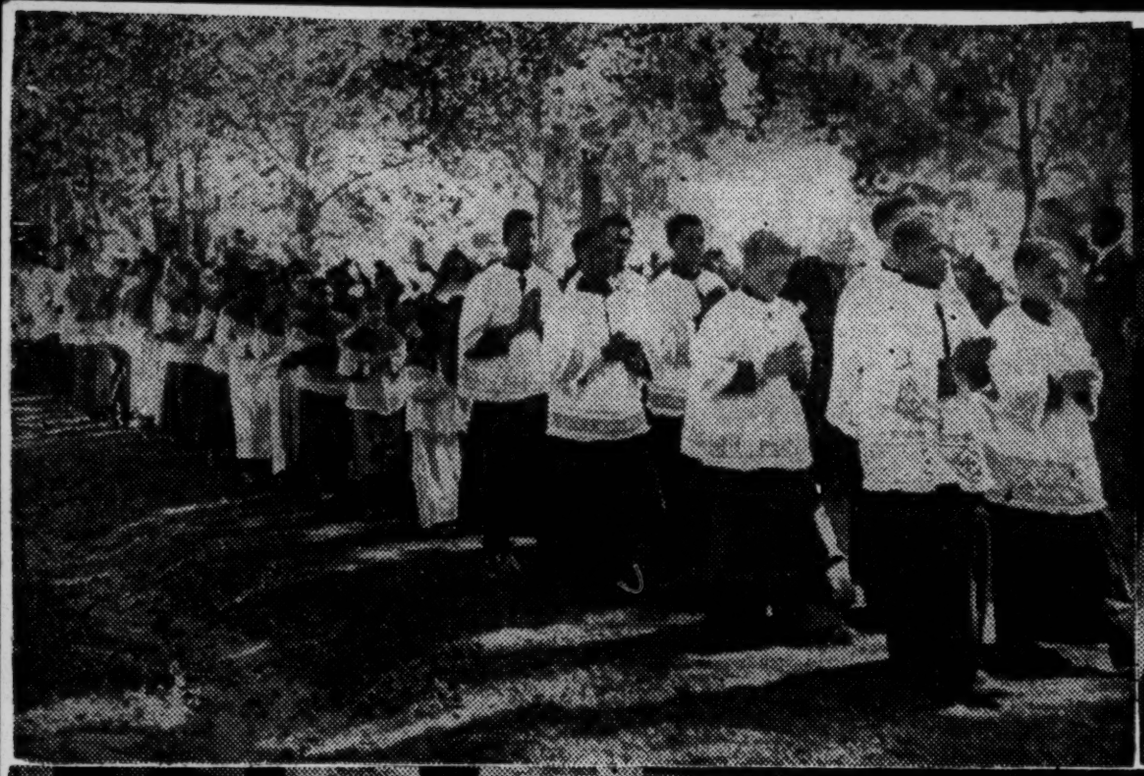
The Most Rev. William O'Brien, Auxiliary Bishop of Church, delivered the message. Briefly the Bishop summarized the world-wide growth of the Society of the Divine Word and declared that Father Arnold Janssen was inspired by God in the founding of this great missionary community.

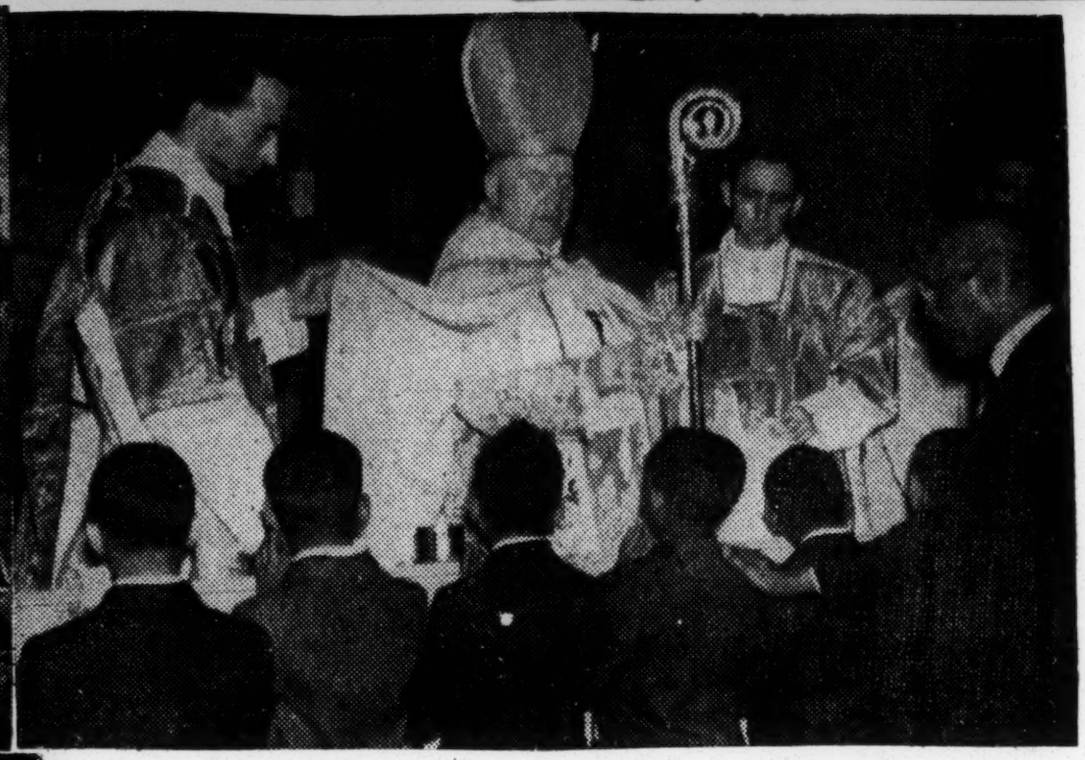
The Bishop related how the Divine Word Missionaries began working for the Negroes forty years ago and told that today they conduct thirty Negro parishes, stretching from coast to coast, ministering to more than 25,000 colored Catholics and educating nearly 10,000 colored children in twenty-five educational institutes. "He sent me to preach the Gospel to the poor," Bishop O'Brien said, "was never more thoroughly understood nor interpreted in a more Christ-like way than by the sons and daughters of Father Janssen here at home in these United States of America. 11-17-45

Since 1920 St. Augustine Seminary has been engaged in what we think is the greatest work of the Catholic Church now or at any time, and that is in preaching the Gospel to the poor."

Turning to the students of the seminary the Bishop concluded: "Three hundred of your brethren have passed through the halls of St. Augustine's in its twenty-five-year history. Every one of them left a better man than when he came. But comparatively few (nineteen) have reached the goal for which this institution was founded. You today have within your grasp the pearl of great price, the opportunity of preparing to be modern missionaries of Christ, to preach the Gospel to the poor. Every one of you can, by your study and piety, become a member of the Society of the Divine Word, a minister of the Sacraments of the Church, a priest of the Most High God, an apostle of Jesus Christ to your people. If any epitaph could be written above your grave, none would be more noble and divine than: 'He sent me to preach the Gospel to the poor.'"

Bishop Gerow, who has conferred orders on all of the colored priests orgained at St. Augustine's, recounted his joy over having the seminary in his diocese. Indeed he has been father and friend of the institution for more than twenty years of its brief history, since he took office in 1924.





SILVER JUBILEE IN TRAINING NEGRO CATHOLIC CLERGY—A few of the Episcopal dignitaries who attended the celebration of St. Augustine's Seminary, Bay St. Louis, Miss., as well as scenes of various activities. Six of the priests ordained took part in the altar ceremonies. Father Clarence Howard, S.V.D., was deacon of the mass, and Father Leo Woods, S.V.D., subdeacon, and Father Maurice Rousseve and Father Francis Wade, S.V.D., were deacons of honor. Assistants to the Most Rev. Archbishop Rummel were Father Anthony Bourgess, S.V.D., and Father Leander Martin, S.V.D.

16- 1945

Catholics hear hardships of Negro education from nun

Los Angeles Tribune

NEW YORK—"There are 9,000,000 Negroes living in the South. If they do not enjoy the rights of citizenship—one of which is good education—how can we expect them to feel its responsibilities?" This question was asked by Mother Mary Agatha, S.B.S., president of Xavier university, at the annual meeting of the Southern regional unit of the college and university department of the National Catholic Educational Association, at Loyola University of the South here.

4-30-45

The meeting was attended by sisters, clergy and laymen representing 26 Catholic colleges and universities, of which Xavier is the only one offering higher education for Negroes. All persons present were white.

Xavier was represented by Mother Agatha, Sister Mary Gonzaga, S.B.S., head of the Department of Education, and the Rev. James McInerney, O.P., professor of Religion and Philosophy.

The Xavier University representatives brought before the meeting a series of paprs on "Provisions of Adequate Educational Facilities for Negroes."

"Mexico and South American republics," Mother Agatha continued, "most of which are Catholic countries—have no color line, and their population is largely a population of colored peoples.

"I once heard Josephus Daniels say, 'The Negro belongs to the South and the South cannot do without him.' I believe that statement to be true.

"Quite recently Howard university's Dr. Mordecai Johnson accused us Catholics of deliberate policy of exclusion toward the Negro and of an attitude of 'pity' and 'condescension' in what we have done for him. If we accept Aristotle's definition of 'pity' 'a feeling of pain caused by the sight of some evil, destructive or painful, which befall sone who does not deserve it'—this is true. Is this 'condescension' true? If it is, we must get rid of it quickly for the soldiers shortly returning from the gory battlefields of Europe and the South Pacific will accept no 'condescension' at our hands.

4-30-45

"An educated people—educated in the principles of democracy, which believe 'all men are created equal, that they are endowed by their Creator with certain unalienable rights'—will not permit itself to be led blindly. Whereas the uneducated 'masses' unable to see beyond the present—beyond an immediate and seemingly promising goal to a remote superior one—unable to distinguish between material values and spiritual ones, will follow leaders who hold out to them immediate surcease of suffering or an amelioration of their wretched condition. We hardly need to ask 'Who are these leaders?' They are radicals, leaning to the left, if not already leftists, or Communists, uneasy exploiters of the 'masses' of whom Our Holy Father Spoke.

"At Manhattanville College, at a meeting of delegates from 14 eastern Catholic colleges in the New York region, Roy Wilkins, (of the NAACP) warned delegates that 'Negro youth is looking not to Communism as such, but to Russia as the hope of the future."

"There are 9,000,000 Negroes living in the South. If they do not enjoy the rights of citizenship—one of which is a good education, how can we expect them to feel its responsibilities. To quote the Holy Father again, 'In a people worthy of the name, the citizens feels within him the consciousness of his personality, of his duties, and rights, of his own freedom joined in respect for the freedom and dignity of others.' How can this be true of the Negro if we deny him the opportunity to be such a citizen?"

Holy Trinity order takes Negro priest

Los Angeles Tribune

4-30-45

Calif.

WASHINGTON — Ordination of the first Negro priest in the missionary servants of the Most Holy Trinity Order was held recently in the National Shrine of the Immaculate Conception, Washington, D. C., when Most Reverend John M. McNamara, D.D., conferred the order of priesthood on the Rev. Austin Earl Chachere, M.S.S.S.T., a native of Opelousas, La.

Son of Ernest Chachere and Mary Donatto of Opelousas, Rev. Father Chachere was the sixth child in a family of 12 children. He attended Holy Ghost school in Opelousas, from St. Augustine's Seminary, Bay St. Louis, Miss.; and Holy Trinity Seminary, Silver Springs, Md. He is 34 years of age.

4-30-45

In February, 1939, the Rev. Father Carmen Chachere, S.V.D., brother of Rev. Austin Earl Chachere, was ordained a priest in the Society of the Divine Word Order. His ordination was held at the Vatican in Rome, Italy. His first Mass was offered in Opelousas, La., on August 6, 1939 and 9 days later, August 15, 1939, he died.

COLUMBUS, GA.
LEDGER-ENQUIRER
Cir. S. 22,678
JUN 3 - 1945

Catholic

Work Is Started On New Church

Construction was started last week on a $53,000 Catholic church and school for Negroes in Phenix City, it was announced Saturday.

The Rev. H. G. Messmer, S.D.S., is pastor of the future modern Mother Mary Mission which will be erected at 1301 Seale Road. It will be built of brick and trimmed in stone. It is expected to be completed by the end of September, Father Messmer said.

Blueprints and plans for the new mission were compiled by James J. W. Biggers, Columbus architect. Murphy Pound Construction Co. was awarded the building contract.

Father Messmer will be assisted in his duties as director by the Rev. Mark Sterbenz, S.D.S.

SPOKANE, WASH.
SPOKESMAN-REVIEW
Cir. D. 62,661—S. 95,450
JUN 24 1945

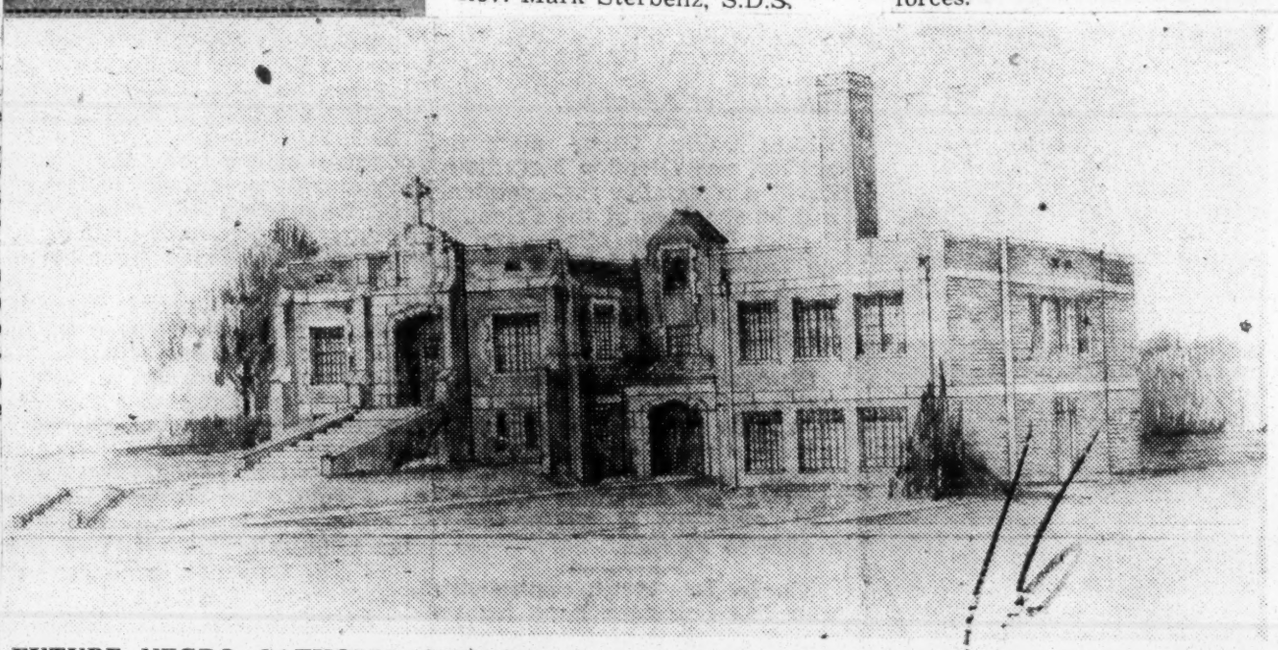
NEGRO PRIEST VISITOR AT SERVICE CENTER

The Rev. Father Alex. J. Leede of the National Catholic Community society, who is visiting Negro clubs throughout the country, was a visitor at Carver U. S. O. yesterday.

The Rev. Father Leede, a Negro priest, will celebrate mass this morning at St. Francis of Assisi parish.

Last night was dance night at the Carver U. S. O. with music being furnished by the King's men from the West Valley high school.

A formal dance was held at the U. S. O., Third and Monroe, with the music by the 707th band from the Fort George Wright army air forces.



FUTURE NEGRO CATHOLIC CHURCH—Construction was started last week on the modern $53,000 Catholic church and school for Phenix City Negroes. The church will be on Seale Road and will be of brick and stone trim. The Rev. H. G. Messmer is pastor. The above picture is from architect James J. W. Biggers' drawing of the new Mission which will be constructed by the Murphy Pound Co.

Catholics Can Understand

Milwaukee, Wis. Herald-Citizen

'Other Tenth'

9-1-45

By Elizabeth Foeller

"The Catholic Church holds the answer to the Negro problem in America more surely than any other group. For the Catholic, the brotherhood of man is a reality, and a solution based upon this principle is most feasible."

A revolution is growing out of the present Negro status, students of the Marquette college of journalism were told by Charles L. de Lay, summer school student and publicity director for Xavier University of Louisiana in New Orleans. Whether the revolution will be physical, political or educational depends upon the attitudes of those enlightened groups who are concerned with the problem and want to help integrate "the other tenth" of our population.

Church Has Role

Mrl. de Lay, who is on the staff of the first and only Catholic university exclusively for Negroes, lay stress upon the part that the Church must play in giving the Negro what he will rightfully demand at the close of the war.

"Thus far many Negroes have been conditioned to accept the attitude of the Southern white... that it is their lot to occupy an inferior position in society. This attitude is the result of ignorance, and its fallacy will be seen when this war is over and the returning Negro demands an opening for educational and economic equality. 9-1-45

"These boys back from war have had an opportunity to see how people live in other parts of the world—an opportunity which should have been afforded them years ago—and they are coming back looking for an equal chance."

Cease Segregation

In emphasizing the necessary attitude of the Catholic Church in the coming developments, de Lay said that now was the time to cease separation of the races in the Church. He did not dispute the necessity of having separate missions and churches in the past. The whites' denial of Negro equality required such a beginning.

But now any other solution than integration within the Church and within American society will not work, he believes. The Negro must be permitted to attain his normal stature in society. He must be given every chance for true growth of mind. This can come only from social appreciation and political participation.

Not Amalgamation

"Integration does not mean amalgamation," the earnest young man said impatiently. "That is the 'red herring' which the opposition is constantly flinging across the problem, and it is no question at all. To say that there will be no intermarriage is impossible. 9-1-45

"But there will not be more than is taking place now, and an enlightened attitude will avert the frequent tragedies that have occurred in the past. Marriage is based upon mutual social and cultural interest, and not upon the desire of one race to identify itself with another."

His complete acceptance in all American institutions—educational, political, and economic—with no barriers other than natural ability is the right of every Negro and the only true answer to coming difficulties.

There have been other theories advanced toward the solving of the Southern problem, but Mr. de Lay sees a fallacy in each of them.

Expulsion Futile

"Some few have suggested expulsion. That is what Hitler did in the case of minorities and Jews, and we have all seen the futility of the German attempt.

"In denying the Negro necessities and a vitalizing civilization, some would hope to curb him through extinction as was done with the American Indian, but a hundred years of such treatment up to now indicate there is no true solution here."

Still others would hold the Negro within certain circumscribed limits by area and by laws against franchise, intermarriage, social mingling, and job equality. These claim that the two races can not in any way intermingle successfully. Such reasoning is rationalization handed down from group prejudices, said Mr. de Lay. We witness no such genetic antipathies in children, who mingle amicably, Negro and white, in the schoolroom and on the playground until the prejudice of their elders is impressed upon them. 9-1-45

Bad Apple

"Prejudice is like a bad apple. One evil idea can color and spoil a whole ideology. Once it has taken hold, it spreads like wild-fire within a group."

Both Negroes and whites have advocated reestablishing the Negroes in an African colony, or forming a 49th state as their separate domain. Neither solution is feasible according to Mr. de Lay.

"The American Negro is an integral part of America. His outlook and his culture are stamped with the life of the United States. For him, Africa is an alien entity, and he would not easily adapt himself to its foreign demands. And to attempt to 'wall up' a people within a separate state does not encourage their progress. Segregation has always tended toward retrogression.

"The Christian argument of the brotherhood of man is the only argument that will solve the difficulties. Talk of intermarriage and race superiority only crowd the problem and try to cloud the issue."

In tracing the contribution of the American Negro of the United States, Mr. de Lay suggested that the lack of understanding had been caused by the failure of text-book writers to give the Negro his due in the pages of American history.

In the question period following his lecture, Mr. de Lay pointed out what was being done at this university to break the prejudice "which obtains because people don't know those against whom they are prejudiced."

Believing that intelligent association and education are the best ways to break down the barriers now existing between the white and Negro, Xavier university does not practice "Jim Crow" on the campus. The school encourages artistic productions of the highest caliber to show that the Negro has abilities equal to the whites; an annual performance of grand opera for the last eleven years has won distinct commendation from the Metropolitan Opera Company.

"We must tolerate such unfortunate developments as whites shunning contact with the Negro, until there is a wider awareness of the similarities among the peoples. This awareness the Catholic Church should foster. In the Negro she sees a man with a soul to be saved, and on this basis she should integrate him into Christian society."

National Catholic Group To Aid Negro's Cause

The Courier Journal Louisville Kentucky

Washington, Nov. 25 (AP)—The National Catholic Welfare Conference announced today that "strong Catholic action" had been decided on at a meeting here to help solve the economic problems of Negroes.

The announcement said the conclusions reached at a two-day Negro-white meeting held by the N.C.W.C. social action department were being sent to a large number of Catholics throughout the country. 11-26-45

Favor Permanent F.E.P.C.

Among the matters discussed and approved were:

"The establishment of Catholic interracial committees.

"Encouragement and development of more Negro leadership and Negro organization for self-education.

"The strengthening of catholicity among all elements of the community."

Asserting that discriminations in employment have resulted in "wholesale injustice," the group urged establishment of a permanent federal Fair Employment Practices Committee and State committees patterned after the one in New York.

Would Up Minimum Wage.

The group also urged extension of the Social Security Law to employees not now covered, including those in domestic service, the raising of the federal Minimum Wages-Hours Law to a 65-75 cents minimum, and elimination of "discriminations by unions against Negroes." 11-26-45

Better housing for Negroes also was recommended by the report, which said:

"Effort must be made to relieve the tension and fears among whites which keep Negroes from expanding into new neighborhoods."

16-1945

Charleroi Protestant Ministerial Association: Dr. A. Seon Henri

WHITE PROTESTANT MINISTERIUM HONORS A. M. E. MINISTER

Christian-Recorder

By Mrs. Carrie Mae Henri
Charleroi, Pa.

11-15-45

For the first time in history, the Charleroi Protestant Ministerial Association, Charleroi, Pa., elected a Negro, president, the honor was given to the Rev. Dr. A. Seon Henri, minister of the St. James A. M. E. Church, already mentioned City.

Philw. Pa.

Dr. Henri was appointed to said charge last October by the distinguished prelate, Rt. Rev. R. C. Ransom, presiding Bishop of the Third Episcopal District.

Since his advent on this charge, with several conferences with officers, and members of his parish upon unanimous consent launched two financial drives at intervals of six weeks, which netted returns of approximately $1,165.00. A long standing delinquent tax balance of $165.00 has been liquidated, and renovation, redecoration, of rostrum, much needed repairs and painting of both church edifice and parsonage, including erecting a front porch have been completed and paid for in full ere the minister's exodus to his annual conference September 19th, with a round report submitted ten days prior to said date, with increase of over Ninety Dollars.

Our sketch has built, remodeled, renovated, burned mortgages of church edifices and parsonages long standing, beginning with his first charge, Mart, Texas. In recent years burned the mortgage of our A. M. E. Church, Mount Vernon, Ohio. On the heels of said burning installed all modern conveniences in the parsonage, Lorain, Ohio. He was also acclaimed the official "DOLLAR MONEY KING", 1937.

Reverend Henri, is a product of Metropolitan College, Allen University, Berkerly Baptist Divinity School, Berkerly, Cal. Queen's Royal College, Port-of-Spain, Trinidad, B. W. I. Two years, John Marshall Law School, Chicago.

16-1945

'Bishop' Lays Foundation For Her Spiritual Church

Louisville, Ky
Courier Journal

When self-styled "Bishop" Harriet DeMoss, Negro, says "God told me to build a church and I'm building it," she literally means she is building it. 6-17-45

For God didn't tell her where to get workmen so she is laying the bricks herself. Actually she isn't constructing a complete new edifice, for St. Mary's Spiritual Church which she inaugurated and established when she came here from Chicago in 1938, is on the first floor of her residence at 439 S. Ninth. But she is putting on a more ecclesiastical front to the residence which necessitates construction of three brick walls, about 30 by 15 feet, and two stories high.

C.-J. Photo.

SHORTAGE OF MANPOWER doesn't bother "Bishop" Harriet DeMoss, 439 S. Ninth, who is laying the bricks for the addition to her church.

Too Busy to Talk.

"How're you doing, Bishop?" passers-by call out cheerily, pausing to watch the industrious woman at her unusual task.

Intent on her bricklaying she was not inclined to discuss theology. She did say that St. Mary's Spiritual Church is neither "Protestant nor Catholic."

"It deals with the natural body and the spiritual body and prayer and concentration," she amplified.

There is an elaborate altar on the first floor on which are images, vases, sea shells and miniature sailing ships. Too, just off Bishop Harriet's bedroom on the second floor is another ornate altar which is private. A glass bowl full of folding money was on the private altar.

"That's my prophecy money—I don't touch it while I'm making a reading," she said. 6-17-45

Knew About Flood.

It seems that Bishop Harriet has a sideline of prophesying. For instance she knew all about the flood and she saw a vision of a gun pointed in the face of one of her parishioners who was shot just two weeks later.

While she was busy with her bricklaying she was called to the phone. A cryptic conversation ensued during which Bishop Harriet assured the other party, "The spirit of Frank will take care of your papers."

Clambering back down to the scaffolding she sternly warned her assistant, James Blackburn, also a minister in the church, "None of them thoughts!"

"What thoughts?"

"You know I don't allow nobody to use no thought about an accident," she replied severely. "Thoughts is real."

Churches and Religion General

A. M. E. Work Here Has Seen Good, Hard Days

West End News
3-17-45

St. Luke's A. M, E. Church at Grove Place observes its twentyfifth anniversary tomorrow. The Church as may be recalled, was founded by Rev. Reginald Grant Barrow, who before that time was a clergyman in the Episcopalian Church. Under him the work rose to cataclysmic heights. With a gigantic following branches were soon established in both towns, money flowed freely. It was back in the 1920's and the A. M. E. Church suddenly became a power to be reckoned with.

3-17-45

With the departure of Rev. Barrow (a brilliant radical, and one time Editor of the West End News and the Herald) now on the mainland at the head of another religious sect, the A. M. E. work here rallied for some years, then fell upon hard days. The Frederiksted branch has not been reopened the death of Rev. A. C. Bough several years ago. Mention already has been made of the fact that Mrs. Anna Roberson has been carrying on the work at St. Luke's since the death of her husband, while the Rev. David Williams of the Christ ansted Church is the only A. M. E Pastor on the island right now.

Mrs. Roberson must be doubly proud of her achievement in keeping St. Luke's congregation together.

Between the Lines

The Call - Kansas City Mo.

NEGRO CHURCH POWER

The Negro church is the Negro's toe-hold on full-fledged citizenship in this country! As long as his church stays morally and financially solvent, the Negro need not fear that ultimately he will come into his own. Nothing shows so conclusively that the Negro is on his way as his achievements in his church and church building program.

Ever since emancipation Negroes have labored to provide respectable places of worship and staggering debts have been assumed to this end. Today mortgage-burning by congregations throughout the nation is one of the most conspicious news items of the day.

Ridiculed and disparaged, poorly fed and discouraged, the Negro preacher has put over his program. A great proportion of the wealth of the Negro race is found in the fine houses of worship throughout the country. The Negro race is the only race in this country with enough church housing to house the entire race. 1-5-45

Of course there are those who will disparage this investment; but the Negro church is of such vital importance that nothing the race has set afoot can survive without the support of the Negro church. It provides standing room for a race's aspirations; it is the toe-hold of full-fledged citizenship.

Some months ago this column made note of the possibilities of the debt-free Negro church. It is safe to say that the Negro church of the future is going to wax powerful.

Ministers Put Over Program

All we need is an intelligent and constructive and consecrated ministry and then we are going to go places, using the church as a springboard. Let us not delude ourselves, the brightest hopes of interracial adjustment lie within possibilities bound up with the functioning and program of the church.

When we put as much energy into the church's program for improving race relations as we are putting into so many secular enterprises, we are going to get somewhere. The formula for human brotherhood is not found in Marxism nor even a secular democracy, but in practical Christianity. The measure of our failure to improve more perceptibly race relations is the measure of our failure in our attempt to climb up some other way! 1-5-45

No better example of church power could be offered than that presented by the Mount Olive Baptist church of New York city under the leadership of her eminent pastor, Dr. O. Clay Maxwell. That great edifice purchased a few years ago for an amount upward of $500,000 is now debt free. That congregation has accomplished what amounts to one of the greatest financial miracles in the annals of the Negro church.

During 1944, more than $100,000 was raised. When one Negro church can raise $100,000 in one year we get some notion of Negro church power. Of course there are other achievements of the kind throughout the country but the point is splendidly emphasized by the Mount Olive congregation.

Appeal To Churches

The direction in which the future energies of our churches will be spent is a serious question! I think on what Bishop Baber accomplished in Detroit at the great Ebenezer A.M.E. church. Any Negro who can do what he did in Detroit is worthy of the bishopric of any church. Letting Ebenezer in Detroit represent the A.M.E. church, and Mount Olive in New York city represent the Negro Baptist church, we have two imposing examples of Negro church power. 1-5-45

What then is the program for our great debt-free churches of all denominations? First of all these large churches should set seasons of prayers and fasting and dedication. During these seasons they should pray that God would send forth more laborers into His harvest. We need strong young men and women to man these great churches. At present "the harvest is great but the laborers are few." These great churches should pay for the training of 5,000 young men for the ministry. At present we have not sufficient trained men to take care of the city churches to say nothing of the rural charges.

Scholarships and still more scholarships for worthy aspiring young men entering the ministry. These men could use our great church power constructively. Then these great churches could pay great preachers to teach in our theological seminaries. 1-5-45

These great men who are paying these great debts and building large congregations are the only men who can inspire Negro youth in our seminaries. Too generally we are counting on academic degrees alone to inspire our youth. We need great scholarship but we need great personalities. The great power of the Negro church!

White pastors of New York's most liberal church

Los Angeles - Tribune

NEW YORK—Reported as the most liberal church in New York is the Community church pastored by the Rev. John Haynes Holmes, white. Its latest activity is the Open Door, an office for mediation of discrimination on grounds of race, creed or color.

Sponsors are 22 rabbis and Protestant ministers. Other activities include aid in the resettlement of Nisei, aid to conscientious objectors, a psychology service; legal and marriage consultation. 4-23-45

Dr. Holmes' church has a Negro on its Board of Trustees and draws no color-line in membership or social life.

CME Convention Approved

Pittsburgh Courier p.

WASHINGTON — (ANP) — The war committee for conventions of the Office of Defense Transportation has given approval for the holding of the legislative convention of the Washington-Virginia conference of the Colored Methodist Episcopal Church, in Norfolk, Va., March 21-25. The okay, one of 15 granted by the committee in accordance with Governmental moves to curtail conventions to ease travel and hotel congestion, was announced at the same time it was revealed that 469 other applications had been refused.

ADDRESSES OF BISHOPS

Christian Index

Bishop C. H. Phillips, 10828 Drexel Avenue, Cleveland, 8, Ohio.

Bishop R. A. Carter, 4408 Vincennes Avenue, Chicago, 15, Illinois. 6-28-45

Bishop J. Arthur Hamlett, 2112 North Fifth Street, Kansas City, Kansas.

Bishop J. W. McKinney, (retired), Sherman, Texas.

Bishop H. P. Porter, 252 Middleton Street, Jackson, Tennessee.

Bishop J. H. Moore, 664 Vance Avenue, Memphis, Tennessee.

Bishop W. Y. Bell, Holsey Institute, Cordele, Georgia.

Bishop C. L. Russell, 1843 "S" Street, N. W., Washington 9, D. C.

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Rev. Bertram W. Doyle, General Secretary of Education, 1702 Heiman St., Nashville, Tennessee.

Rev. J. B. Boyd, General Secretary of S. P. W. & O. Department, 1486 Felix St., Memphis.

Rev. J. M. Reed, General Secretary of Evangelism, 3500 Chester St., Little Rock, Ark.

Rev. B. J. Smith, General Secretary of Religious Education, Box 467, Jackson, Tenn.

Rev. W. J. G. McLin, Editor *Western Index*. 4353 Enright Ave., 8, St. Louis, Mo.

Rev. C. E. Chapman, General Secretary Public Relations. 2703 East Twenty-second Street, Kansas City, Missouri.

Mr. E. F. Durr, General Secretary Lay Activities, 107 Powell Ave., Birmingham, Alabama.

Rev. L. C. Jones, Editor *Eastern Index* 320 W. 130th St., New York, New York.

Dr. W. S. Martin, Superintendent Collins Chapel Hospital, 416 Ashland St., Memphis, Tennessee. 6-28-45

Mrs. R. Thompson Hollis, Connectional Council President.
210 N. Stiles St., Oklahoma City, Okla.

16-1945

Episcopal

Colored Church Celebrates 75th Anniversary Here

Louisville, Ky.
Courier-Journal

The 75th anniversary of the Colored Methodist Episcopal Church of America has been observed with a four-day celebration at Chestnut Street Church, 809 W. Chestnut, which will end tonight.

The denomination was organized by the former Methodist Episcopal Church, South, in December, 1870, at Jackson, Tenn. The celebration here was conducted by the First Episcopal District with Bishop C. H. Phillips, Cleveland, presiding.

9-2-45

Oldest Active Bishop.

Bishop Phillips is the oldest active bishop in Negro Methodism, having been elected to that office in 1902. He is a member of the executive committee of the Federal Council of Churches of Christ in America and an advisory-committee member of the American Bible Society.

The C.M.E. Church has grown from 70,000 members and 800 ministers in 1870 to a present membership of more than 4,000,000 with 3,000 ministers. The church owns five colleges, a hospital, a $200,000 publishing plant and other properties valued at several million dollars.

Through its 75 years the denomination has been directly and indirectly supported by Southern white Methodists.

The anniversary observance began here Thursday when Dr. J. A. Akin, pastor of Crescent Hill Methodist Church of Louisville, delivered the opening sermon.

9-2-45

Editor Is Present.

Prominent churchmen attending the celebration include Miss Ruth L. Bartholomew, teacher at Paine College, Augusta, Ga.; Miss Winnie Lou Foster, director of religious extension at Texas College, Tyler, Tex.; Dr. B. W. Doyle, dean of Louisville Municipal College; the Rev. M. L. Breeding, Dayton, Ohio, and the Rev. T. H. Copeland, Hopkinsville.

Dr. Luther Stewart, editor of The Christian Index, official organ of the Colored Methodist Episcopal Church published in Jackson, Tenn., was also a guest.

Philadelphian first Episcopal priest with white church

Los Angeles Tribune
Los Angeles, California

PHILADELPHIA — For the first time in the 160 years of the Episcopal Diocese of Pennsylvania, a Negro priest has been called to serve as rector of a white congregation.

10-29-45

He is the Rev. Thomas W. S. Logan, of St. Michael and All Angel's Episcopal church, who recently accepted the call to Calvary church here. His two congregations will merge to make a biracial church.

PE Church Elects Colored Bishop

AFRO-AMERICAN
Balt., Md. 4-13-45

BIRMINGHAM, Ala. — The House of Bishops of the Episcopal Church in convention here last Thursday elected the Rev. Bravid W. Harris to be Missionary Bishop to Liberia.

The Rev. Mr. Harris, now serving as assistant secretary of the Episcopal National Council's home department, to which office he was called in 1943 from Norfolk, becomes the second member of his race to be so selected.

Succeeds African

The first man of color to fill the position was the late Rt. Rev. Theophilus Momolu, an African, who died on April 3, 1941.

A native of Warrenton, N.C., Bishop Harris received his theological training at Bishop Payne Divinity School, where he received the B.D. degree in 1922. and at St. Augustine College in Raleigh, N.C.

He entered the ministry as a deacon on December 18, 1921, and was made a priest on August 20, 1922, serving in his native Warrenton as priest-in-charge at All Saints Church from 1922 to 1924.

BISHOP DAVID W. HARRIS

Gained Fame in Virginia

The minister attracted national attention during his tenure in Norfolk where he was rector of Grace Church from 1924 until 1943. While there, he was elected an archdeacon of the church in 1937 and his work in the Diocese of Southern Virginia was outstanding.

He was hailed as one of Norfolk's ablest and best beloved leaders, serving creditably as president of the Norfolk Community Hospital Association and in numerous religious, educational and charitable organizations, racial and interracial.

Dr. B. W. Harris Named Bishop Of Liberia

Pittsburgh Courier
Pittsburgh, Pa

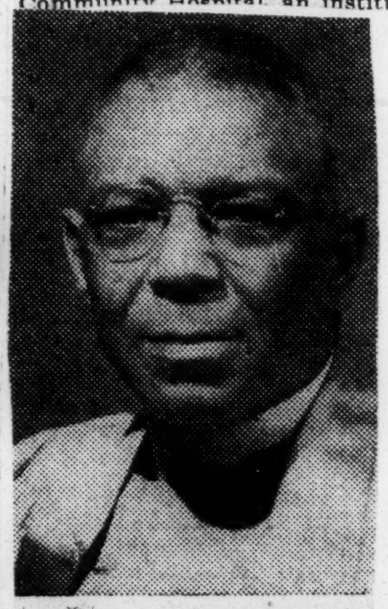
NEW YORK, N. Y.—When consecrated a bishop, the Rev. Bravid W. Harris will be the only Negro bishop in active service in the Episcopal Church. He was elected at the recent meeting of the House of Bishops, held in Birmingham, Ala., to be missionary bishop of Liberia, in West Africa, and has announced his acceptance of his election. Plans for his consecration will be announced in the near future.

4-7-45

At present the Rt. Rev. Edward T. Demby is the only other Negro bishop. He retired in 1939 as Suffragan Bishop of Arkansas.

Mr. Harris came to national headquarters of the Episcopal Church in 1943, the first Negro to hold the recently established position of Secretary for Negro work in the Division of Home Missions of the Church's National Council. Previously he had been archdeacon for Negro work in the diocese of Southern Virginia.

Born in 1896, Bishop-elect Harris was educated at St. Augustine College, Raleigh, N. C., and the Bishop Payne Divinity School, Petersburg, Va. During the first World War he was a lieutenant in the Army and saw active service overseas. He has written various brochures about the Church's work with Negro people, and is a member of the Joint Commission on Negro Work of the General Convention of his Church. He is president of the board of the Norfolk Community Hospital, an institution



DR. B. W. HARRIS

of 140 beds, and the only hospital exclusively for Negroes in the city of Norfolk.

In Liberia he will be the head of the Episcopal Church's only work on the continent of Africa. Liberia is the oldest mission field of the Episcopal Church, dating back more than a hundred years. In the little republic are thirty-six parishes and missions of the Episcopal Church, with thirty clergymen, also schools for boys and for girls, and a hospital.

Bishop-elect Harris will fill the vacancy created by the retirement of the Rt. Rev. Leopold Kroll, who served since 1936.

Episcopal Church Sends Negro Bishop To Liberia

Texas Freeman
HOUSTON — The Rev. Bravid W. Harris, bishop-elect to Liberia, is looking forward to his work there with much enthusiasm. In an interview with the Editor of the Informer, the Rev. Harris explained that the work of the Episcopal church in Liberia covers three phases — Evangelistic, Educational and Health.

2-24-45

The evangelistic program is carried on through churches and missions. Bromley, a school for girls, and Cape Mount, a school for boys, are the main educational institutions in which elementary school work and industrial training form the curriculum. The instructional staffs in the school, Rev. Harris said, are composed of both natives and whites. The staff of workers on the hospital at Cape Mount is composed of white physicians with both native and white assistants as nurses.

As to religion, Liberia is predominately protestant. There are about 3000 members of the Episcopal church with about 25 priests to serve them. Houston Informer 2-24

Rev. Harris is now secretary for Negro work of the department of missions of the national council. Prior to his taking the secretaryship of the council, he was rector of Grace church, Norfolk, Virginia and Archdeacon of the Diocese of Southern Virginia. Rev. Harris will succeed a white bishop in Liberia.

The congregation at St. Luke's Episcopal church, Burkett at Simmons in Houston, had the pleasure of hearing Rev. Harris deliver a very forceful sermon Sunday.

Clergy, Laity to Back Bishop "to the Limit"

Philadelphia Tribune
Pa.

By JEFFERSON P. ROGERS

Laymen and clergymen of the Philadelphia Conference of the First Episcopal District of the A. M. E. Church demonstrated and confirmed their loyalty to Bishop David H. Sims, presiding at the annual session held here last week. 5-19-45

The spontaneity with which friends of the bishop clamored to make speeches and to pass resolutions to support him added both drama and color to the entire conference proceedings.

Laymen and ministers of Philadelphia and other cities have made plans to accompany the bishop to New York City for the conference this week. A defense fund, established to finance the New York trip, has been supported by every church in the Philadelphia District.

The results of the recently inaugurated pre capita system is a wholesome compliment to ingenuity of the presiding bishop. The total monies raised were more than $78,000, which is an all-time record for the First District and the A. M. E. Church.

The 129th annual session of the Philadelphia Conference, as a result of its epochal and historic achievement, seems destined to stand as a transitional period for the A. M. E. Church. It is an achievement which anticipates a fuller participation of the church in civic life during the post-war period.

Visitors and friends who took time out from pressing obligations to be present at the recent conference offered probably the most convincing testimony of the extent to which Bishop Sims is appreciated as a national leader of importance and integrity. 5-19-45

Among the visitors were: Bishop C. C. Alleyne, of the A. M. E. Zion Church; Bishop M. H. Davis, of the Second Episcopal District of the A. M. E. Church; President Charles H. Wesley, Ph.D., of Wilberforce University; Professor Garret, of South Carolina and hosts of ministers and colleagues from more than ten states.

The program was studded with brilliant sermons and speeches, beginning with the annual sermon by Dr. William P. Stevenson, pastor of Jones Tabernacle A. M. E. Church, here. The ordination sermon on Saturday was delivered by Dr. J. H. Lewis, Dean of Jayne Theological Seminary. Dr. Wesley delivered an address on "The Goals of the A. M. E. Church," on the opening night (Thursday).

The ultimate goal of all the sermons and addresses was that of harmony within the Church. As significant as any speech delivered was that of Bishop Alleyne which gesture revealed adherence to concrete Christian principles.

Ministers who were honored because of superior achievement were: Rev. E. K. Booker, pastor of Mt. Pisgah; Dr. William P. Stevenson, pastor of Jones Tabernacle; Dr. Eustace L. Blake, pastor of Mother Bethel; and Dr. M. M. Lewis, pastor of St. Matthew's.

The accomplishment of Dr. Stenson assumes great proportions in view of the fact that the new church building at Diamond and Woodstock streets is to be the site for the district school of religion, the plans for which are in the making.

Conference changes are as following: Rev. Mr. Carter of Malvern and Rev. M. W. Thornton were transferred to the New York Conference. Rev. Mr. Cross was sent to Morris Brown, succeeding Rev. Mr. Thornton; Rev. R. L. Lowe was sent to Crestmont to succeed Rev. M. H. Nutter, who went to Greater Disney.

PHILADELPHIA, PA.
RECORD
Circ. D. 239,879 - S. 480,000
MAY 5 1945

Bishop of Liberia To Preach

Rt. Rev. Bravid Washington Harris, Protestant Episcopal bishop of Liberia, will be the guest of honor and will preach at a diocesan service in the Church of the Holy Trinity, 19th and Walnut sts., tomorrow at 8 P. M. A large number of the clergy will be present and massed choirs from the parishes and missions will lead in the singing.

Bishop Harris is one of the outstanding Negroes of the Episcopal Church. He was archdeacon for colored work in the diocese of Virginia before his election as bishop. He is the second Negro bishop of the Episcopal Church.

Rev. Logan Heads Mixed Church

The afro-American
Baltimore, Maryland
9-1-45
PHILADELPHIA

The Rev. Thomas Logan, rector of St. Michael and All Angels Church, 43rd and Wallace Sts., has been named rector of the predominantly white Calvary Episcopal Church, 41st and Brown Sts., it was announced last week.

The Rev. Mr. Logan will assume his new charge September 1. This marks the first time in this diocese that a colored priest has been named to head a predominantly white congregation.

The new rector will be installed by Bishop Oliver J. Hart, during the morning service Sept. 30.

Name Rev. T. Caution Sec'y. Negro Work In The Episcopal Church

New York Age
5-26-45

Vicar of St. Luke's Episcopal Church, 141st street and Convent avenue, for the past two years, the Rev. Tollie L. Caution was named to the position of Secretary of Negro Work in the United States for the Episcopal Church. Rev. Caution announced the appointment Sunday morning at conclusion of the morning service when he said his resignation would take effect on May 31st. 5-16-45

In his new post, Rev. Caution takes up where the Rev. Bravid W. Harris left off last month when he was elected Bishop of Liberia. With main headquarters in Church House, 281 Fourth avenue, this city, Rev. Caution will make a thorough survey of the activities of Negroes in the Episcopal Church in all parts of the United States and make conclusions at the end of the survey, which, it is expected, will take some five years.

Born August 20, 1902 in Baltimore, Md., Rev. Caution is a product of the public schools of that city. He was graduated from Lincoln University with the A. B. degree cum laude in 1926; the Philadelphia Divinity School, with the S. T. B. degree magna cum laude, 1929, and the University of Pennsylvania with the M. A. degree in 1929.

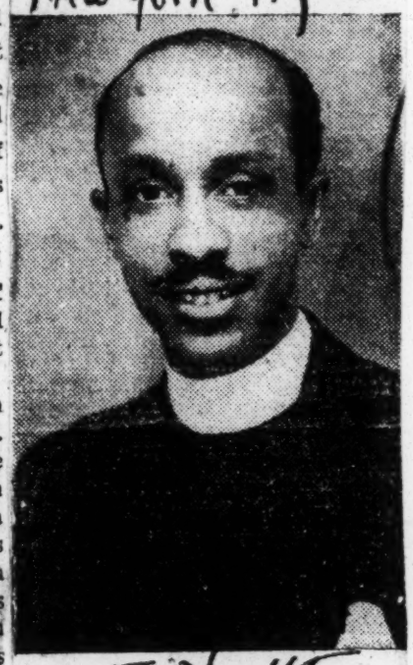
Ordained a deacon in the Diocese of Maryland, June 8, 1929, he became a priest in 1930. After serving as curate to the Rev. George F. Bragg, in St. James Church, Baltimore, 1929 to 1931, he became vicar of St. Phillip's, Cumberland Md., and later served as vicar of St John's, Myersdale, Pa., Holy Cross, Harrisburg, Pa., and priest-in-charge of St. Barnabas, Altoona, Pa. He was serving as rector of St. Augustine's Church, Philadelphia, Pa., when he was called to New York to become vicar of St. Luke's Church. 5-26-45

Besides being president of the Provincial Conference of Church Work among Negroes of the first and second provinces, Rev. Caution is also president of the General Alumni Association of Lincoln University

Married to Mrs. Marie Gosnel Caution, Baltimore school teacher, they have one son. Tollie L. Caution, Jr., at present an aviation cadet at the Tuskegee Army Air Field, Tuskegee, Ala.

Gets Church Promotion

New York Age



5-26-45

Rev. TOLLIE L. CAUTION

Protestant Episcopal Church In America Elects Rev. B. W. Harris As Bishop Of Liberia

Negro Chicago

MONROVIA, March 21.—Following the petition addressed by Episcopalians in Liberia for a Negro bishop, the House of Bishops of the Protestant Episcopal Church in America has elected the Reverend Bravid W. Harris as Missionary Bishop to Liberia.

A leading Alabama daily states: 3-22-45

"The Protestant Episcopal Churches House of Bishop in an annual assembly at Birmingham, Ala., has raised the Reverend Bravid Washington Harris of New York to the high dignity of Missionary Bishop of Liberia.

"He will take up his new post within a few months at the time of his consecration.

"Rev. Harris is the second Negro to hold this office.

"The first was Bishop Samuel Ferguson who presided over the Liberian jurisdiction from 1895 to 1916.

"Since then three white bishops have held the post.

"In his new post, the Rev. Harris will have 30 clergymen, Negro and White, under him.

"He will leave his present position in the Home Department of National Council of the Episcopal Church as adviser and promoter of Negro Churches. 3-22-45

"His present work in New York covers 342 churches throughout the country, some dating as far back as 1792 and with parishes as large as St. Martin's and St. Phillip's in New York which have several thousand members.

"When asked what he thought of his appointment, Rev. Harris replied:

"I think it is a distinct recognition on the part of the church of the oneness of the human family and the responsibility of its Negro constituency in realizing the fullest objectives of the Christian religion. 3-22-45

"I am glad not only for myself, but for the recognition of Negro churchmen."

"The new bishop came to New York on July 1, 1943, from Norfolk, Va., where he had been Rector of Grace Church for 19 years.

"He was also President of Norfolk Community Hospital.

"While he was Rector at Grace Church, Rev. Harris was Archdeacon for Negro work for the Diocese of Southern Virginia.

"He also served as a line officer in the first world war.

"For nine months he was with the 365th Infantry of the 92nd Division.

"Rev. Harris attended St. Augustine College (North Carolina) Divinity School and the Berkeley Divinity School." 3-22-45

Episcopalians are planning a grand reception for Bishop Harris — one of their own colour.

Interracial Church Opens in Detroit

Afro American Balt md

DETROIT—(ANP)—A congregation of several hundred persons, colored and white, assembled at St. John Episcopal Church in downtown Detroit to worship together, Sunday evening, July 1, when three ministers, two white and one colored representing three denominations, occupied the pulpit. 7-14-45

The service opened with the hymn "Come Thou Almighty King." Scripture reading and prayer were offered by the Rev. William Moldon, colored, pastor of St. John's Presbyterian Church.

Purpose Explained

Dr. T. T. Brumbaugh outlined the purpose of "The Church of All Peoples," saying "This is the type of service we will render each Sunday evening at this hour, as part of the work of all the Christian people.

"Christ is at the head of this church. All who desire to become full members, or associate members, without regards to race or color, may do so. It is not the intention of this church to interfere with membership of other churches."

Speaking on "What God Is Trying to Do in History," Dr. Brumbaugh asserted: "When races meet together who have something different from one another, progress and brotherhood follow. Racial difference is the result of segregation. 7-14-45

White And Negro Churches Plan Merger In Fall

Chicago Defender

PHILADELPHIA. — Historic white Calvary Episcopal church will be merged with the all-Negro congregation of St. Michael and All Angels church here in an unique interracial fellowship demonstration. Chicago, Ill.

Because of the population shift that replaced former Calvary parishoners almost entirely with Negroes, St. Michael's was invited to merge with and take over the white church and parish buildings September 1. More than half of the old Calvary vestry resigned and Negro vestrymen were elected to replace them. The Rev. Thomas S. Logan, former rector of St. Michael, was elected rector of the new combined religious institution.

Calvary church has a history dating back to 1849, when it was organized on the Deleware river waterfront. The building was moved to another waterfront location and subsequently moved again—this time, stone by stone—to its present site. 8-4-45

St. Michael's and All Angels church has been exclusively Negro throughout its 56-year-old history.

INSIDE THE HOUSE OF PRAYER

What Daddy Grace Says to Followers

(The following is a summary of remarks made by Bishop Daddy Grace, the "Black Christ," who believes in healing through prayer, when he visited the House of Prayer in Spartanburg, S.C., last month. The remarks were transcribed for the AFRO by Mrs. Carrie Lloyd of that city.)

Good evening, Heaven. How are the angels in the sky? I see Green here, Greenville here, Whitmire here.

Is God here? Is Jesus here? Is Noah here? Is Apostle Paul here? Is Jeremiah here? I heard a curious voice saying, "What's all that for?"

Spartanburg, how do you like my God? There are many gods, but there is not but one real God—that is the God of Abraham and Isaac. That's the God of the House of Prayer. I just came from hell. The devil had the war going on, and I had to go there to put the fire out. War has been going on for six years. You folks have been praying. I told my folks not to pray no more. No one can stop the war but the ones who believe in the House of Prayer.

Daddy Grace

God does not answer your prayers when you use your own language. Your prayers did not stop the war. You people prayed for victory. God did not like that prayer.

I talk to God. Do you want me to tell you what I said to God? God wants us to speak his language, not your language.

I may go to the White House and tell them I want to speak to the President. It's the way I approach myself that I could speak with him.

We approach God in English language. English language is a curse. I am not an English man.

Prayed For War's End

I prayed for the war to stop in Europe. You prayed. The more you prayed the more trouble you had.

I told those people what to do to stop the war in Europe. If I did not stop the war in Europe, who did? Let me show you how **I stopped** the war in Europe.

Listen, Listen—while they were praying for victory, I stopped the war. Who got my castle? The way we stopped the war in Europe, we prayed for peace.

I told my people what to do for **30 days for** me to stop the war in **Europe.** Thirty days to that **date, the** whole European war **ended. The** peace flag went up. I **did not kill** nobody, but the head **had to come** down.

Every one of you are good. You **are good** people. You are good **men and** women. They just have the devil in them. You cannot stop the war.

"I'm Not a Man"

I know you don't believe what I say because you think I look like you. But it's never been proved that I am a man.

But listen! listen! Did not Noah save the world? Who saved the world? Who was Jeremiah? Who was that man that stopped God from killing a man?

If everybody could pray—Just one man's prayers heard. I don't drink whiskey. Whiskey tastes nice. I don't drink whiskey because I want to be saved. I prayed that prayer. God bless the House of Prayer. God answered.

And tonight all the boys in Europe are sitting down looking at the **moon and stars. This thing** is not **over. The worst is coming.** You **don't have to kill a man to** get **the devil out of him.**

People turned from Noah; but you got to hear God's man. You don't know the truth when you hear it, but you will find out before the Japs take down. You **got to see** me.

I was in Washington last week. I said, children preserve at least one desire. The Frenchmen sat down and talked. One said he is a leader.

Stopped Ethiopian War

Then I go to the South Pacific. **Six** years ago I was in Philadelphia. I prayed and stopped the Ethiopian war. Five years and eight months ago I stopped the European war. War has been going on for six years.

I like my country. My country is in danger of being bombed. I don't have to stay at home to pray for my country.

I can pray for my country here. The outside world is proud of Portugal. They do the right tricks there. America has a large Navy base in Portugal. My country is in danger.

I don't tell my folks to call me daddy. They just call me daddy. Every once in a while we send an angel around. We want you to see the House of Prayer.

I don't want your money, I just want your honor. I wonder if you believe what I've said, I am your friend. Don't you want to go to the South Pacific with me? I want to see all mothers.

Most Churches Here Are Owned By Negro Baptists, Methodists

Negro Baptist and Methodist Churches alone constitute more than half of the total churches in Birmingham.

Of the 417 churches of all denominations listed in the city directory, there are 157 Negro Baptist and 60 Negro Methodists, it was pointed out today by Will F. Franke, Birmingham real estate man and historian hobbyist.

At a meeting of the historical society last Thursday, dedicated to the church history of Birmingham, Mr. Franke took exception to the report from one of the members that there are 199 white churches and 185 Negro churches, or a total of 384 churches of all denominations in Birmingham, and that it was not true there were more Negro churches than white.

In account of the meeting in The News, Mr. Franke was quoted as stating there are "157 Baptist Churches and 60 Methodist Churches" in the city. It was not specified, he pointed out today, that he was referring to Negro churches. Although some white Baptist and Methodist Churches are not listed in the city directory, it is believed that they exceed 100, Mr. Franke said.

The historical society is now undertaking research to find out how many Negro churches of other denominations there in the city. Churches are one of the phases of the city's life and development that the historical society is planning to study during the Winter season.

CHURCH OF ALL PEOPLE' OPENS IN LOS ANGELES

LOS ANGELES, Calif.—An interracial house of worship, temporarily named "The Church of All People" opened its doors on Sunday, three weeks ago to members of all races and creeds.

The church which is located at 3330 West Adams Boulevard has an interracial ministerial staff consisting of a Negro, Caucasian and a Japanese minister, namely Rev. Harold M. Kingsley, director Pilgrim House; Rev. G. Raymond Booth, secretary of the Council for Civic Unity, and Rev. Royden T. Susu-Mago. The Rev. Field Tooley is organist.

THREE TYPES OF MEMBERS

The church boasts three distinct types of members: Regular members—persons desirous of joining by confessions of fatih to the new institution; associate members, who wish to retain their membership in another church, but are willing to assume all the responsibilities and privileges of the membership of the church, and affiliate members, who, living here or at a distance, wish to affiliate with, and support the project, although circumstances are such that they cannot attend regularly.

The church does not propose setting-up branch institutions throughout the city or State, but merely intends to challenge churches of all denominations to open their memberships to persons of all races and creeds.

The new institution is lauded by churchmen as a sound solution of racial problems, since the interracial fellowship will seek a common ground for a constructive program for all on the same religious level.

Methodists Report Support Of Negro Education

Pittsburgh Courier - Pa
2-17-45

NASHVILLE, Tenn.—Race Relations Sunday (Lincoln Day) was observed country-wide by Methodists churches and special offerings were received in thousands of churches for the support of the educational institutions scattered throughout the South that are maintained by the Methodist Church.

Negro schools supervised by the Methodist Board of Education, with headquarters here, are the following:

Senior Colleges: Bennet College, Greensboro, N. C.; Claflin College, Orangeburg, S. C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Samuel Huston College, Austin, Texas, and Wiley College, Marshall, Texas.

Junior Colleges: Bethune-Cookman College, Daytona Beach, Fla.; Morristown Normal and Industrial College, Morristown, Tenn.

The secondary school is Gilbert Academy, New Orleans, and the sole religious foundation on a State college campus is the Christian Center of Morgan State College, Nashville, and the Flint-Goodridge Hospital of Dillard University, New Orleans.

Southern Methodists Forming New Church

Birmingham News
Ala 4-24-45

ATLANTA —(AP)— A group of Southern Methodists who have never embraced unification gathered here Tuesday to organize formally "the Southern Methodist Church."

Unification of the three principal branches of Methodism was completed in Kansas City in 1939. The dissenting group charges the united church with "modernism."

L. A. Manning, of Latta, S. C., a layman, said the conference would draw laymen and ministers from Georgia, Florida, South Carolina, Tennessee, Missouri, Alabama and Mississippi.

4-24-45

The denomination is expected to adopt "The Southern Methodist Church" as its name, since the courts have forbidden it the use of the name Methodist Episcopal Church, South.

At present the group is made up of two conferences — the South Carolina Conference, and the Mid-South Conference.

Elect Rev. Echols Head Of Methodist Educators

Chicago Defender
Chicago, Ill. 1-13-45

NASHVILLE, Tenn. — For the first time in the history of the National Methodist Conference on Christian Education, a Negro, the Rev. Timothy B. Echols, executive secretary of Christian Education in the New Orleans area, was elected president of the body.

1-13-45

Dr. Echols, vice-president of the conference for two years, was named to head the group during sessions held here last week at Peabody and Scarritt colleges. Other Negroes taking part in the five-day meeting were the Revs. Howard A. Bailey and Earl H. Crampton of Philadelphia.

Methodist Bishop Crusades For Justice for Negro

Pittsburgh Courier
4-7-45

NEW YORK—Bishop Francis J. McConnell, a retired bishop of the Methodist Church and former president of the Federal Council of the Churches of Christ in America, is leading a movement of protest against terrorization of Negro communities and attempts to enforce peonage.

In an effort to create public opinion against the repeated fines levied without trial upon Negroes in Fort Lauderdale, Fla., and to raise funds for the Workers Defense League for the protection of others against similar denials of liberty, Bishop McConnell has distributed widely by mail, copies of a report on the Fort Lauderdale case, annotated with his own comments. Expressing amazement that "this could and did happen in the United States," the bishop appeals for support to all "who believe in democracy and the fight against intolerance and injustice."

He has led many movements for racial rights, having been president of the Methodist Federation for Social Service for many years, and chairman of the City Affairs Committee of New York City.

Methodist Bishop Aids Florida Workers

Balt. Md 4-14-45

NEW YORK—Francis J. McConnell, retired bishop of the Methodist Church, and former president of the Federal Council of Churches of Christ in America, is leading a protest movement against attempts to enforce peonage and terrorize colored communities.

Ohio Cleveland

In an effort to arouse public opinion, he has distributed widely by mail copies of a report on the Fort Lauderdale, Fla., case, the repeated levying of fines on conored peole there without trial, and is helping the Workers' Defense League to protect others.

Pastor Hargrove

It was natural that he should have come to be so widely known simply as Pastor Hargrove. For William David Hargrove, organizer of the Union Bethel Independent Methodist Church and pioneer Negro radio minister, came to serve so many people in so many ways, always with first concern for their souls.

He preached, he counseled, he fed the hungry, he found homes for the homeless and jobs for the jobless. He brought comfort to the sorrowing, hope and strength and help to the heavy-laden.

It was in 1937 that he first began broadcasting services over WSGN. He had particularly in mind "shut-in" persons unable to attend services in church. His audience, however, grew rapidly and embraced many who, though well enough physically, drew spiritual strength from Pastor Hargrove's fervent ministry.

He was "a good man"—a fine example of what we mean by that term. He was a faithful servant of his Lord and his people. His death leaves this community the poorer.

Negroes lead Methodists in paying missionary pledges

Los Angeles Tribune
6-25-45

CHICAGO — Negroes of the Methodist church have paid in 80% of their "crusade askings" as against 53% for the entire church, it was revealed by Methodist church last week.

The New Orleans area, headed by Rishop Robert N. Brooks was the first area to pay in full and the Central West conference of the St. Louis area, headed by Bishop E. H. Kelly, was second.

Negro Methodists are segregated into separate jurisdictional conferences by the union in 1939 of the Methodist Episcopal church. The Methodist Episcopal church, South and the Methodist Protestant church, split almost 100 years ago over the slavery issue.

Four active bishops now serve the 19 Negro conferences. They are: Bishop A. P. Shaw, Baltimore; Bishop L. H. King, Atlanta, Bishops Brooks and Kelly, aforementioned. Bishop Willis J. King was elected to serve last year in Liberia, Africa. 6-25-45

Negro Methodists Will Mark 75th Anniversary This Week

Courier-Journal
Louisville, Ky. 6-9-45

I. Willis Cole, first vice-chairman of the conference committee for the 75th anniversary celebration of the Colored Methodist Episcopal Church in Memphis Wednesday through Sunday will be among the Louisvillians to attend the celebration program.

Bishop Charles Henry Phillips, who is 87 and the oldest Methodist prelate in active service, will open activities Wednesday morning. The roster of speakers for the four-day event includes the Governor of Tennessee and the Mayor of Memphis.

6-9-45

In addition to services and addresses, the celebration will include motion pictures of youth activities, historical pagents, exhibits, displays and music by vocal and instrumental artists and a chorus of 250 voices.

Purpose of the celebration is to review the history and contributions of the C.M.E. Church, to make plans for writing a comprehensive history of the church and to launch a membership campaign for a 25 per cent increase this year.

Two Race Leaders Teach White Youth

Journal & Guide
6-25-45

SYRACUSE, N. Y.—Two leaders of the Central Jurisdiction of The Methodist Church served last week in two of the Youth Institutes of the Syracuse Area (white).

The Rev. Daniel L. Ridout, pastor of Camphor Memorial Church, Philadelphia, directed music and taught classes in race relations at the Loyalsock Youth Institute, Forksville, Pa., on the Elmira District.

7-21-45

Miss Vivienne Newton, field worker in the Central Jurisdiction for the Woman's Society of Christian Service, taught a class in world friendship at the Senior High Camp at Ithaca.

Ala. Methodist Youths Seek to Improve Race Relations

Pa. Afro-American
Baltimore Md.
15-1-45

MONTGOMERY, Ala.—Methodist young people of the Alabama conference (white), at a recent meeting of the Youth Fellowship, instructed a committee to make a study of existing interracial conditions and to make plans for their correction.

The committee was empowered to proceed at once to put its plans into effect by taking whatever steps are necessary to improve the situation.

The assembly adopted as its theme "Brotherhood," and the executive officers stated that they are determined to make the theme a reality in practical relationships.

Stress on Equality Brings Shift to Mohammedanism

Afro-American
Baltimore, Md.
7-28-45

WASHINGTON

Carter Woodson, managing editor of the Negro History Bulletin, says that across from his office in the 1500 block of Ninth St., N.W., a procession of colored Mohammedans may be seen going to their little frame temple several times a week.

He said, "At first we laughed at them, but are not laughing any more because these Mohammedans, who pray five times a day while bowing in the direction of the prophet's tomb at Mecca, prove that some colored people are accepting this faith.

This shows the failure of the Christian church.

Insistence on Brotherhood

Mohammedans recognize only one God, Dr. Woodson says, and Mohammed is prophet. Mohammedanism has the advantage of being a brotherhood for all races. Colored people are welcomed by the Moslems but turned away by the Christians.

An influence for good, the Mohammedans have instilled temperance into the natives of certain parts of Africa, he points out, adding that alcohol and social diseases have always followed Christianity.

Christians, both Protestant and Catholic, all say that there is no place in Christendom for black people.

No Slavery Allowed

According to white Christianity, Ben Tillman, who directed the shot-gun brigade of blood-thirsty mobs against colored people in the South, is now "an angel dazzling around the throne on high," he continues.

Mohammedans require the freedom of slaves.

Over the door of the Mohammedan temple, Mr. Woodson says, they have inscribed under the sign of the cross these words, "This sign leads to slavery and death."

7-28-45

Under the sign of the crescent emblem of Mohammed, they have inscribed these words, "This sign means f r e e d o m, justice and equality.

16-1945

Negro Rural Ministry in Southern States

Union Prexy

Heads Training Rural Ministers

Pittsburgh Courier

RICHMOND, Va.—Dr. J. M. Ellison, president of Virginia Union University, has been appointed chairman of the Negro Rural Ministry in Southern States. Dr. Harry V. Richardson of Tuskegee Institute, Ala., has been named executive secretary of the group.

The program, sponsored and financed by the Phelps-Stokes Fund, seeks to set up departments of rural religious education in ten centers where ministers are trained. Other phases of the program calls for the conduct of institutes in the communities, lending libraries and field study of successful rural churches.

2-1-45

CENTERS AS COLLEGES

The suggested centers are Benedict College, Bishop College, Virginia Union University, Shaw, Gammon Theological Seminary, American Baptist Seminary, Lane College, Tuskegee Institute, Hood Seminary of Livingstone College, and Fisk.

Rgh Pa.

"One of the great social and religious needs in the rural South is that of a better trained ministry," stated Dr. Ellison, "since ministers are still recognized and followed as authentic community leaders, such a program is of utmost importance."

16-1945

Presbyterian

Negro Minister Heads Maryland Presbytery

Washington Post
4-20-45 D.C.

Baltimore, April 19 (AP).—For the first time in the recorded history of the Presbyterian church in the Southern United States a Negro minister today held the post of moderator of a presbytery.

He is Dr. John T. Colbert, pastor of Grace Presbyterian Church in Baltimore, who heads a Presbytery including 73 churches throughout Maryland. 4-20-45

Dr. Colbert said that so far as he can ascertain, he is the second Negro in the history of the Nation to hold such a post. A Negro moderator has served in the San Francisco presbytery.

The election "is a great step forward toward a better feeling between the races," Dr. Colbert said. "There has been a change, a definite change for the better in the feeling between races here. I have seen it gradually improve all during my 28 years in Baltimore." 4-20-45

Dr. Colbert is minister of the second largest Negro Presbyterian church in the Nation. He grew up on a share cropping farm in southern Arkansas, the oldest of 11 children.

Negro Pastor Elected To Cincy Presbytery

Defender—Chicago
5-5-45

CINCINNATI, O.—The Presbytery of Cincinnati, U.S.A., at the April meeting, elected the Rev. Ben B. Evans as vice-moderator. This is the first time in the history of the Presbytery that a Negro has been so honored. 5-5-45

The Presbytery of Cincinnati has 72 churches, with a total membership of more than 20,000. Rev. Evans is the only Negro minister in the Presbytery.

After his election, he presided through the latter half of the docket. The new vice-moderator formerly pastored the United Presbyterian church at Norfolk, Va., and was director of religious education at Knoxville college.

Dr. G. Lake Imes Appointed To Presbyterian Post

Norfolk, Journal & Guide
1-20-45 p2.

NEW YORK, N. Y. — Dr. G. Lake Imes, former secretary of Tuskegee Institute, has been appointed field representative of the boards of national missions and Christian education of the Presbyterian Church, USA, for work among Negro churches of the North and West. His task will be to develop existing churches and to widen their work in urban areas and to plan programs and methods of evangelistic emphasis. 1-20-45

Dr. Imes will function thru the office of Dr. William Ralph Hall, director of field service of the board of Christian education, and Dr. J. A. Long, secretary for city and industrial work of the board of national missions.

He will seek to keep before synods and presbyteries the opportunities and responsibilities of the Presbyterian Church toward its Negro constituency.

16-1945 Dr 1945 write Theological Seminary

An Excellent Record

Not so long ago the silver jubilee anniversary of St. Augustine's seminary was celebrated at Bay St. Louis, Miss., where the seminary is located. The news article reporting the event described the institution as "the first Catholic seminary established in the United States exclusively for the education of colored priests." High-ranking Catholic dignitaries were present from many parts of the country and some very interesting facts were announced. Among these was the fact that nineteen Negro priests have been ordained during the twenty-five years of the history of St. Augustine's.

This is an excellent record. Leaving out the first few years of organization it represents on the average about on priest for every year. It was therefore encouraging news when the Most Rev. William O'Brien, Auxiliary bishop of Chicago, declared in his sermon that the golden jubilee of St. Augustine's, when it is celebrated twenty-five years hence, would witness "other such seminaries." This fine record of St. Augustine's, along with other forward steps by the Catholic Church, is bound to have a significant bearing upon America's and the world's No. 1 problem, the problem of race and color.

Church Women Side-Stepped D. C. Racism

Pittsburgh Courier

By BESSIE M. TRICE
Washington Bureau

WASHINGTON, D. C.—Successfully side-stepping the National Capital's pattern of segregation in the housing of its delegates and the choice of its meeting place, the national board of the United Council of Church Women closed a four-day meeting here last week with an appeal for concerted action against discrimination in American life. Prominent speakers addressing the body also made pleas for tolerance and for liberal legislation.

The constitution of the council, an interracial organization of Protestant women, provides that meetings may not be held in places where there is racial discrimination. Since Washington hotels will not accommodate Negroes as a rule, the delegates decided to show their protest by lodging white delegates in Negro homes and vice versa. Sessions, luncheons and dinners were held in the First Congregational Church to avoid discriminatory policies in other places. The city was chosen for the convention solely because speakers which the council wished to hear were available only in the Capital.

GUESTS IN NEGRO HOMES

Mrs. Harper Sibley, Rochester, N. Y., white president of the council, stayed at the home of the National Council of Negro Women. Mrs. Emory Ross, associate secretary, and Miss Jane Tiffany, both of New York City, were guests of Judge and Mrs. Armand Scott. Dr. Paul Douglas, president of American University, and his wife entertained several Negro guests.

Among the speakers addressing the council were Mrs. Mary McLeod Bethune, president of the National Council of Negro Women; Atty. Charles H. Houston, Dr. Emory Ross, secretary of the Foreign Missions Conference of North America; W. W. Alexander of the Rosenwald Fund; Mrs. Margaret Wrong, secretary of the International Committee on Christian Literature for Africa, and Representative Clare Booth Luce.

ASKS FEPC SUPPORT

Mr. Houston, a member of the present FEPC, appealed to the churchwomen to support legislation for a permanent FEPC, calling the original executive order for the present committee a "Second Emancipation Proclamation."

Mr. Alexander advocated that church people should become so "sensitized" that they would not fall for propaganda directed against racial groups.

The committee on social, industrail and race relations announced that it is making a study of segregation in the United States, in accord with a recommendation by the council last year.

REAFFIRM CONSTITUTION

In spite, however, of the experiment in Washington, the council reaffirmed the provision of its constitution that "no meeting shall be held under conditions in which there shall be racial discrimination," and directed that further meetings be held in cities where hotel and restaurant facilities shall be available to all.

Condemning the Nation's Capital, the race relations committee reported that responsibility for its undemocratic attitudes "rests upon all the people of the United States, and should be the concern of every Christian."

All the delegates were guests of President and Mrs. Truman at the White House last Wednesday afternoon.

Father Divine

"Angel", Evading Draft Until Units Are Mixed, Gets 2½ Year Jail Term

COLUMBIA, S. C.—(ANP)—One of Father Divine's white "angels" made news last week when John Ernest Taylor of Cheraw was sentenced to two and one-half years in prison on charges of violating the selective service act. On the witness stand, however, he testified his willingness to be assigned to a mixed company, "since Father Divine did not confine his teachings to one race."

The 26-year-old "follower of Father Divine," as the young man described himself, was first classified by his draft board 1-A, and appearing before his local board a year ago was directed to Ft. Jackson for induction. He would have been formally inducted there December 6, 1944, but claiming that authorities refused to hear his religious views, refused induction during the formal ceremony and stepped aside when his name was called.

"If this court wants to grant me my religious convictions," the white man told the jury, "then I will go and spread the gospel and lift up the name of Father Divine. He is my God and I am his son. He is setting up the kingdom of heaven and I am entering into it.

"I will turn you over into the hands of Father Divine and the supernatural hands of God will squeeze the life out of you."

Declaring that the spirit of Father Divine had appeared to him twice, once to open the jail door in Florence and again in Cheraw when he said "the whole jail shook," Taylor declared. "I have nothing to worry about. He has told me every man's life is in his hands, therefore I know I will not be governed by man.

"I am here as a witness against those who are working in violation of the words of God and the constitution'.

He continued, "You can prosecute me just like you did Jesus. Slavery! That's what it is, slavery under the American flag! "I'd go through anything for Father Divine."

Since Taylor was being charged for violation of the selective service act, defense lawyers were not permitted to enter into an argument of whether the defendant was a "conscientious objector." Just before the jury announced that Taylor's sentence had been fixed at two and one-half year's imprisonment the young man told Judge Timmerman that "Father is here to stay."

"What if he were to die?" the judge asked.

"Then the courts of the land will tremble," Taylor replied.

"What would happen if every young man would act as you have done?" Judge Timmerman asked.

"I'm just a follower of Father Divine," the defendant replied. "I am lifting up his name. I am living the life of Christ. Father Divine is Christ."

"I wish there were something I could do for you," stated the judge. During court proceedings Taylor read his doctrine newspaper, the New Day.

Father Divine Buys $41,000 Philly Hotel

PHILADELPHIA — (ANP) — Father Divine, founder and head of the Peace Mission movement, added a hotel and a 125-car garage to his real estate holdings in Philadelphia Friday when he made a final settlement of $41,117.46 on the property in North Philadelphia.

Friday, Father Divine said the purchase price was "in the neighborhood of $50,000. It was," he added, "cash, of course, as my followers adhere strictly to my cash-and-carry policy."

The four story hotel has a six-room apartment, 42 rooms and 18 tile baths. On the ground floor are three stores, in the basement a completely equipped laundry. Sales price included all furniture and linen in the hotel.

Since moving his headquarters here from New York six years ago, Father Divine has purchased properties costing more than $600,000.

Peace It's Still Wonderful!

By EARL CONRAD
(Defender Washington Bureau)

NEW YORK—Any possible reports of the waning of influence of the co-operative Peace Mission movement of the Rev. M. J. Divine, better known as Father Divine, are very much out of order.

It was my privilege not only to attend a banquet at one of Divine's "kingdoms" on Howard St., Newark, N. J., a few nights ago—but even to speak briefly, bringing the greetings of the Chicago Defender.

Now, as in the Depression Thirties, Father Divine remains "Well, Healthy, Joyful, Peaceful, Lively, Loving, Successful, Prosperous and Happy in Spirit, Body and Mind and in every organ, muscle, sinew, joint, lmb, vein and bone and even in every atom, fibre and cell of My Bodily Form"—as he himself would say.

While I am not prepared to set him down, as his followers do, as a Diety, I unhesitatingly recognize him as an individual of great personal magnetism.

My invitation to the Divine banquet came from Allen E. Harris, Chicago Defender representative in New Jersey, who arranged with the Reverend Divine's representatives to entertain Mrs. Alice Browning, editor of Negro Story and Child Play, and me.

Sprinkling of Whites

It was about eight o'clock in the evenng when the three of us arrived at the large wooden structure on Howard street, now the scene of one of Father Divine's flourishing kingdoms.

We entered a rectangular-shaped room about fifty yards deep and half that breadth. It was jam-packed chiefly with Negroes, but also with a noticeable sprinkling of whtes. Several hundred people were seated around the banquet table. The table ran the full length of the room and it was also rectangularly-shaped. Perhaps another two or three hundred stood against the wall, behind the banquet table. They would wait for the first feast to be over with, and then they would be seated and fed.

As our party was led up front toward the guest table, where Father Divine sits—he was still being awaited—I found my gaze riveted on a close mass of singing and swaying women who occupied an open square before Father Divine's board.

They were jammed so that they could lean on each other but could not fall. There were a few whites among these. One woman, in particular, caught my eye: she swayed with an ecstatic, angular tick.

Meets Peace—Samuel

There were some preliminaries of getting acquainted with aides of the kingdom who soon seated me next to a man whose name I believe was Peace Samuel. He was on my right, and Mr. Harris was placed at my left. I was seated at right-angles to the position which Father Divine would occupy, where I would be able to watch him every instant if I wanted to; and Mrs. Browning was placed at the head of the table, also next to an interpreter of Divine's movement.

I noticed, with quiet amazement, the silverware and dishware. The dishware was of uniform design, all up and down the table; so too was the silverware, and it was beautiful and expensive-looking, and clean quite beyond my feeble powers of description. The tablecloth was white as snow, and speckless. I noticed, on Divine's table, a few plates of matzoth, the unleavened bread of the Jews, which I have not seen in a long time.

There was a moment of embarrassment when I was seated, for many Negro women were lined up against the wall behind me, and I felt not quite right about dining before they did. But I was urged to sit down, relax, and forget about it, for the customs of a "kingdom" are diverse and the guest needs only to acknowledge. The woman directly behind me sang with a beautiful tone as the songs of the Divine movement wafted to the ceiling. This was mixed with occasional comments I could hear at the table and behind me. "Peace," they would say; or "Glad, Father," or "So Happy, Father Dear."

A Non-Mystic In Heaven

Now I chance to be a very materially-minded man and I intended not to be drawn in by the mystical-religious aspects of Father Divine's movement. Moreover, I well understand that one cannot judge Father Divine's movement by one of his banquets. The banquet is the high point of the movement; it is the apotheosis of the movement; the best and "the worst"—if you are non-mystical as I am—are here combined and at one. But it was to be my fortune and delight to get an insight to the fundamental principle of the movement—its co-operative nature: and the economics, the collective effort of this movement is not to be gainsaid.

For twenty or thirty minutes I watched the room. I noticed that men and women were segregated at the table. The men sat on one side of the board, the women on other. The swaying and chanting of the mystic followers huddled in the center of the room grew more emphatic as it came time for Father Divine to appear.

I remembered reading a description of a Father Divine banquet written by Earl Wilson, N. Y. Post columnist, who had covered one of these affairs. He had viewed it as a spectacle, as a kind of show: it had all been unreal and dream-like to him, he reported. In a sense there was something unreal about this large, vocal panorama, but underlying it was the simple truth of a functioning economic co-operative.

Ways of White Folks

Suddenly there was a burst of applause. I saw a handsome white woman, in her late thirties, with flowing white hair, walk sharply toward the head of the table near Father Divine's seat. She made introductory remarks, read from Father Divine's newspaper "The New Day," described the economic deeds of the movement, read letters of tribute from Newark public officials. "What, for God's sakes," went through my mind, "has brought this woman to Father Divine?"

I know the answer but it is too long to give here; white folks in this troubled society go on a quest for understanding and security often; and Father Divine has won his share of them because his movement does embrace an attempt to provide both food and brotherhood at the same moment.

When she withdrew, to a hail of handclapping, the assemblage lifted its voice in a series of songs. I can't recall their names, their words, their melodies; but they were beautiful, and all of them were songs of protest and militancy and fraternal feeling. One of them reminded me strangely of the music of Earl Robinson. Others had such zest that they would put to shame some of the songs of the labor movement. Peace Samuel, sitting next to me, explained that the songs grew up out of the movement, that usually they were written by the younger people.

Swing And Sway

Then, when Peace Samuel saw me noticing over-meticulously the swaying women in the center of the room, with their perspired, adoring look, he interpreted.

"Don't be too alarmed at this exhibition of animal spirits. All that it means is that they are in good health, that they find stimulation and strength in the kingdom. If you tried to dance around like that you might get very tired out."

I agreed with that and said that the display was not much different from the emotion which people might show at a football game; and also added that I would sooner see such an emotional demonstration, growing out of the desire for peace, than emotional violence such as often grows up out of the desire for individuals and groups to do harm to others.

Another young lady—she was Negro by the standards of most of my readers, white and black, although Divine's movement does not recognize color distinctions, or

FATHER DIVINE

indeed any distinctions—arose and read a series of newspaper clippings. They concerned events of interest to the Negro group culled from the daily press. Most interest was shown in her reading of the reports of the Congressional battle over the Fair Employment Practices Committee issue.

In Comes Father

I had earlier—in fact at the instant of my arrival—noticed the slogans on the walls. They concerned progress, inter-group unity, national and international goodwill. They were almost as political as the slogans to be found at any labor demonstration—and I was pleased to discover that everything wasn't altogether "out of this world." As a matter of fact the whole movement was an economic base, and a political direction—though criss-crossed sharply with a spiritual-religious quality which most people probably would feel necessary to reject.

Suddenly Father Divine came through a side door, went straight to his chair—and a great set of welcoming cries arose from the impassioned women in the banquet center. "Peace, Father," I heard someone near me say.

Peace! I could understand the yearning behind this salutation. The Negro people, 300 years at war with their country, desired peace—and some of them found a bit of it here. Peace! In a social system that is competitive, fundamentally brutal and shot through with conflict, it was no wonder that a few whites too desired and found here some escape or answer.

Food For All

Father Divine said not a word. He sat down, at the head of the banquet table, and looked over the scene with a sharp, appraising glance. No one could say what went through his mind. He looked, indeed, healthy. He appears to be in his fifties; he is bald, short, stout; looks like a prosperous business man. He was dressed in a well-fitting gray suit of some expensive and rich material. A handkerchief flowered from his lapel pocket, and there were two fountain pens in that pocket. I forget the color of his tie. But he has a masterful and self-assurant manner which is unmistakable.

After seeming to look the room over for a minute or so, after listening to a great soft chant to his own Deist nature, he abruptly sounded a few notes on a large, musical dinner bell. It was a sign for the banquet to begin.

Now it is a custom for Father Divine to personally symbolize the role of the food-giver. As the waitresses, dressed in lovely white satin, bring the kettles and trays of food to the table, each food platter or container is first handed to Father Divine. He places a large silver serving spoon or fork into the food, and hands the item to the party sitting at his left. He does the same thing to the party sitting at the right, and thus there begins a co-operative relay system of taking the food. Each kettle or tray is passed on; you take a spoonful; then you give the food to your neighbor, who takes his passes it on. Soon the whole table is operating like a human transmission belt. It is co-operative peaceful; nobody grabs.

Pass The Potatoes

First come the vegetables, beets and beans, potatoes and corn greens and carrots and all the other things you can think of or name. One item is tastier than the other.

Then come the cold meats—five or six or seven varieties of them. No meat shortage here. Then come the hot meats, chicken and duck, and roast beef and ham and other things. It all goes by, under your nose. You take a spoonful, put it in your plate, pass the tray on. You eat a bite or two and then more things come along. The relishes, for example: all kinds, and the best. Then the macaroni with its incredible flavor; the fish, and the salads; and the breads.

Your plate has been filled a couple of times by now, but you eat slowly; there is much to look upon; there are songs being sung; swaying and adoring women whose gaze is never taken off the Father. Occasionally, Father Divine smiles, or joins mildly in one of the chants.

Once, he beamed a smile full upon me and I guess this is no small favor in Father Divine's kingdom.

While the banqueting proceeded some of the followers gave testimony to the power of Father Divine. Candidly a couple of the witnesses told stories that I could not get down past my own wide, naive gullet.

Thank You, Father

One gentleman arose and told how he had been sitting on a porch in Harlem next to a pickpocket and didn't know it until he saw this man deliberately go across the street and successfully pick the pocket of someone. "Just think, Father," he said, "this man had been sitting right next to me. He could have picked my pocket. He could have robbed me. And if it hadn't been for you he would have. Thank you, Father."

Then a woman arose and told the Rev. Divine that on the preceding Sunday morning blood had come to her mouth and nose. It was a violent rush of blood, she said, but she started praying to Father Divine at once: and almost immediately the nosebleed stopped. "Just think how quickly you answered my prayers, Father. Thank you, Father."

But if these are not wholly credible to non-followers of Father Divine, a third speaker, a woman with a strong, dulcet voice, gave a report which was the classic rank and file speech. I never saw this woman, for she was small, and lost in that swaying throng of adoring women. But she told how Father Divine had brought jobs to those who had no jobs, food to those who had no food, comfort to those who had been without comfort, lodging for the homeless. She minced no words in citing these broad accomplishments, and they were true ones and she wound up simply, "Father Divine, you are God." Her speech had combined in proportion the right amounts of the material nature of Divine's movement and the mysti-co-religious threads which bind his flock together.

Mrs. Browning Speaks

Meantime the various desserts were coming, fine ice creams of the most delicious flavor, iced coffee and tea in adequate quantity and the final touch of cakes and cookies in dazzling styles, shapes and tastes.

As the first phase of the banquet was nearing its close, Father Divine arose to speak a few words. His words were brief. He commented on the fact that currently the great nations of the world were talking of an international organization. He, he said, had been advocating that many, many years ago. Then he invited the guests to speak if they cared to.

There was a silence for a few minutes as the Divine throng waited to hear from someone. Mrs. Browning arose, and according to this week's issue of "The New Day," Divine's newspaper, which reports her speech, she said in part:

"Well, I am here from Chicago, Illinois, and for a long time I have been reading about Father Divine and have been a great admirer of the work that he has been doing, and I have just been extremely impressed tonight with the spirit of Good Fellowship and the wonderful atmosphere of Friendliness and Beauty that I have found here that is most inspiring."

Strictly An Individual

Now nobody actually asked me to speak, but I had the feeling that I was expected to, and I sensed eyes upon me, and there was a silence in which nobody else arose to speak. Then Harris suggested it looked like I ought to be next; and the very instant that I arose the chair was drawn from behind me, and I did utter a few words, congratulating Father Divine for his work in the economic field in Harlem in the depression years, and for making his pressure felt on the New Jersey officialdom.

Afterwards there was singing, and another smile from Father Divine, and then everybody arose to file out and make way for a new banquet for those who had been standing and watching the first feast.

Father Divine has succeeded in building an economic co-operative within a competitive social and economic framework when hundreds of similar collective attempts have failed. The only other movement in America that has made an impact on the national history in any way comparable to the Divine movement has been the Mormon experience. I don't see his movement as being any comfort particularly to either capital or labor, and his work must be a thorn in the side of the flesh—or shall we say spirit—of the Christian church. He is strictly an individual, and his movement appears to be strictly on its own.

16a-1945

Father Divine

INCONGRUOUS

The Pittsburgh Courier Pittsburgh, Pennsylvania

By HORACE R. CAYTON

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

8-25-45

Father Divine's Rules Spoil Two Good House Servants

THIS is my annual vacation story. It's a story about the war and the servant problem. It's hard to believe, but it happened. I had gone to a small artist colony in upper New York to visit a world renowned artist. I arrived unexpectedly and, as he and his wife had a dinner engagement with a well known and wealthy actress, they took me along. It was a beautiful estate and the people were charming and quite as beautiful as the estate. After the introductions I began to enjoy the ease, comfort and luxury of my surroundings. But there was one discordant note. My hostess, the beautiful actress, kept looking at me with accusing eyes. First I thought that I had said something wrong. Then I examined my clothes to see if they were in order. But the woman continued to stare at me and I got more and more uncomfortable. Finally, and to my great relief, for anything was preferable to the tension I felt, my hostess addressed a question to me across the circle of friends.

Mr. Cayton

"Pardon me, Mr. Cayton," she said, "but do you believe in Father Divine?" She said it simply and directly. I could tell from her face that she was in earnest and wanted information.

"No, I don't" I replied, "but why on earth do you ask?"

"You will pardon me again," she said, "but I thought perhaps all Negroes believe in him and my experience with him has been most unpleasant."

* * *

THEN WITHOUT waiting for a comment she continued: "I had a delightful colored couple who had worked for me for years. I had grown to love them after a fashion. When we first bought this place down here they were very unhappy because there were so few colored people for them to associate with. To keep them contented I drove around until I found a small Negro settlement in a nearby city where they could go to church. I thought they would enjoy that. I would send them in in the car every Sunday morning and we would get our own breakfast.

"For a while everything went very well and the couple seemed satisfied with living here. Then they began to behave very peculiarly. In the morning, instead of saying 'Good Morning,' they would say 'Peace.' This was all right, but if we didn't answer 'Peace,' they refused to speak to us. Then they began to answer the telephone that way. I spoke to them about it, told them that my friends thought it queer, but they answered that that was their religion and I could accept it or they would leave. Of course one couldn't afford to lose servants so my husband and I decided to humor them.

"For a while, after we had gotten accustomed to saying 'Peace' rather than 'Good Morning,' we began to feel that perhaps everything would be all right. There was a decided improvement in their work and the woman returned a bottle of Chanel No. 5. She said she had taken it by mistake some years ago. Then they informed us that their names were no longer Sam and Elizabeth Johnson, but Peaceful River and Joyful Life. It was a little hard to get accustomed to that, but we tried awfully hard. We had to. They wouldn't answer if we didn't call them by their new names. When guests were here it was sometimes very awkward. I would have to remember to say 'Peace, Joyful Life, would you mind bringing me some scotch and soda?' If the guests laughed or even smiled they would stare at them most rudely.

"Finally they both came to me and said that they would have to have separate rooms. They had joined the Kingdom, whatever that is, and could not sleep together. I was exasperated, but could not replace them and then their work was getting better and better. They were simply perfect servants when we called them by their new names and said 'Peace.' So I decided to go into the town and speak to their minister, a Father Divine. My husband and I drove in, but found out that this Father Divine lived in New York and was extremely difficult to see. That night we had a long discussion and we decided that we would allow Elizabeth, that is Joyful Life, to use one of the guest rooms. But to our consternation when we informed them of this discussion the next morning they smiled and told me that they appreciated it, but were leaving. This Father Divine, it seemed, had moved to Philadelphia and they had decided to enter the Heaven there as residents. Next day they packed and left without even asking for their pay. Now I am without a servant and have to wash, cook and clean this thirteen-room house.

"Now, Mr. Cayton, my own difficulty is just incidental. But do you think that such a man is good for your people. Don't you have organizations that can fight a man like that? He has spoiled a number of servants around here. Why, he even calls himself God."

"You made but one mistake," I replied solemnly. I had been moved by the story. "You should have investigated that church before you introduced them to it. You, unwittingly, but without a question of doubt, introduced them to God. We Negroes know that God's will must be done and apparently it was."

Father Divine Says Atom Is Harnessed

Atlanta Daily World Atlanta, Ga.

PHILADELPHIA, Pa.—(CNS) — "I am the author and finisher of the atomic energy," claimed Father Divine in a sermon here this week. "I have harnessed it! I say harnessed it! I am bringing all of the atomic energy into subjection and by it I am bringing out many inventions! That is what I am doing on earth in heaven today!" he ended enthusiastically. 12-16-45

Father Divine Public Opinion Takes Atom Under Control

Jamaica Kingston

12-20-45

PHILADELPHIA, Dec. 11—Father Divine today admitted full responsibility for atomic energy but said he had it in harness.

"I am the author and the finisher of the atomic energy," he proclaimed in a sermon quoted in his newspaper, The New Day.

"I have harnessed it! I say I have harnessed it! I am bringing all of the atomic energy into subjection and by it I am bringing out many inventions! That is what I am doing on earth in heaven today!" 12-20-45

16b-1945

CHURCH UNIT MAKES DRIVE ON RACE BIAS

N.Y. Times

Federal Council Says Negroes Will Not Accept in Peace What They Fight in War

2-2-45 N.Y.

Negro service men fighting along with white comrades in battle will not accept in peace what they opposed "unto the death" in war, the Federal Council of the Churches of Christ in America warned yesterday in a special Race Relations Message that described the current situation as "tense" and urged the nation's churches to provide leadership in eliminating discrimination.

2-2-45

The statement from the national inter-church body—designed to be used Feb. 11, Race Relations Sunday, by churches and religious groups as well as throughout this entire month, which has been named by the council as Brotherhood Month—also acknowledged as the "most conspicuous failure" of Christians in this country their non-success in bringing racial actions into line with their profession. At the same time it characterized the United States as a possible testing ground in the near future for vitality of the Christian faith and listed twelve "musts" to erect both a world and a nation free of discrimination.

"Non-white races, who constitute the vast majority of the human race, are rightly tired of the attitudes of superiority of those who, though a racial minority, control the governments of the world," the message asserted. "Those who have measured themselves with their white comrades in service and have found no reason for shame or apology will not accept in peace that which in war they opposed unto the death."

War as Proving Ground

Emphasizing that the war has made clear both how false have been many of our racial attitudes and that there was no basic difference between men, the statement declared the American Creed proclaims equality of all and the Christian religion announces the possibility of an honest and friendly world through recogntion of the Fatherhood of God and the brotherhood of man. "To accept this principle is one thing, to show evidence of that acceptance in action is quite another," it was noted.

Racial issues were outlined as follows: 2-2-45

"Negroes are greatly concerned about jobs, about segregation in and out of the armed services and about equality of treatment after the war. The Puerto Rican situation, the thousands of Mexicans in our labor camps, the resettlement of Japanese-Americans taken from their homes, the place of the American Indian, the Oriental exclusion acts and the insidious development of anti-Semitism are domestic problems that cry out for Christian treatment. The great international injustices in Africa, Asia and the islands of the sea must have Christian settlement."

"Musts" for Christians

Brotherhood Month, the statement said, calls upon the church to furnish "honest and friendly workmen" to build a world where there shall be "no discrimination on the basis of color, creed or national origin and where every man shall strive for the good of others, loving his brother as himself." To accomplish that end the council listed the following "musts" for Christians:

We must realize that we have moral obligations to all men.

We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being. 2-2-45

We must recognize that lines of division based upon color alone are unjust and tyrannical.

We must substitute pride in the human race for racial pride.

We must break away from the prejudices of convention and caste.

We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.

We must insure, in so far as legislation can equal opportunity in every kind of useful work for all persons of equal skill and energy.

We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color, but only upon character and willingness to contribute his best. 2-2-45

We must oppose all charlatans and demogogues, giving no quarter to those who would fan into flame racial animosities.

We must support with counsel, service and material resources all constructive efforts for equal justice and opportunity for all.

We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests.

We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

Federal Council of Churches

WHAT THE DEPARTMENT OF RACE RELATIONS IS DOING

Star of Zion 2-1-45

To enable the Churches of America to face their special task for interracial justice and goodwill, the Department of Race Delations promotes Race Relations Sunday the second Sunday each February, marking Brotherhood Month, for fellowship and cooperative community activities; holds interracial "clinics" with national, state and local leaders —to recruit, inform and inspire church and community leaders for programs to improve race relations; sponsors the National Conference of Church Leaders for exchange of thoughts, views and plans; publishes, (a) Interracial News Service (bimonthly;) (b) Leaflets on questions affecting racial minorities in America, with suggested remedies; contributes articles on racial problems to the press and magazines, both religious and secular; Cooperates with religious, civic and national agencies in seeking fair governmental legislation and administration, and equitable civic rights for all races: Serves as a clearing house of advice and information on interracial questions.

The Department's official personnel comprises representatives from the 25 denominations constituent to The Federal Council of Churches.

William Y. Bell, Mrs. Henry Hill Pierce, Co-chairmen; George E. Haynes, Executive Secretary.

Federal Council Officers: The Rt. Rev. Henry St. George Tucker, president; J. McDowell Richards, vice-president; Samuel McCrea Cavert, general secretary; J. Quinter Miller, and Roswell P. Barnes, Associate general secretaries; Harper Sibley, treasurer. Charlotte, N.C.

Lists 12 'Musts' To Combat Racism

Pittsburgh Courier 2-3-45

NEW YORK—Calling upon the churches to furnish the leadership in eliminating racial discrimination, the Federal Council of the Churches of Christ in America declared in a special race relations message that colored servicemen who have fought along with their white comrades "will not accept in peace that which in war they opposed unto the death."

"The war has made clear how false have been many of our racial attitudes," asserted the message, an official statement of the national inter-church body. "Upon a hundred battlefields and in a thousand camps the tests of war have shown that there is no basic difference between men."

SITUATION "TENSE"

Acknowledging the "conspicuous" failures of American Christians to bring their racial actions into line with their professions, the message declared: "The non-white races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who through a racial minority, control the governments of the world."

"It may be that for our land the testing ground of the vitality of the Christian faith will be in the area of race relations," the message continued, "that test may come soon."

Describing the racial situation as "tense," the statement pointed out that Negroes are greatly concerned about jobs, about segregation in and out of the armed services and about equality of treatment after the war.

TWELVE "MUSTS" FOR CHRISTIANS

2-3-45

It also cited the Puerto Rican situation, the Mexicans in our labor camps, the resettlement of Japanese Americans, the place of the American Indian, the Oriental exclusion acts and anti-Semitism as domestic problems "that cry out for Christian treatment."

To build a "nation and a world where there shall be no discrimination on the basis of color, creed or national origin," the message outlined 12 "musts" for Christians:

1. We must realize that we have moral obligations to all men.
2. We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.
3. We must recognize that lines of division based upon color alone are unjust and tyrannical.
4. We must substitute pride in the human race for racial pride.
5. We must break away from the prejudices of convention and caste.
6. We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.
7. We must insure, insofar as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.
8. We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color but only upon character and willingness to contribute his best.
9. We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.
10. We must support with counsel, service and material resources all constructive efforts for equal justice and opportunity for all.
11. We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests.
12. We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

The race relations message is designed for use by churches and church groups on Race Relations Sunday, February 11th.

Lists 12 'Musts' To Combat Racism

Pittsburgh Courier 2-3-45 Pa.

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Rev. O. Lee Named Field Secretary

Philadelphia Tribune Boston Globe 2-17-45

NEW YORK — The appointment of Rev. James Oscar Lee as Field Secretary of the Race Relations Department of the Federal Council of the Churches of Christ in America was announced here by Dr. George E. Haynes, executive secretary of the Department. Mr. Lee has resigned his position as assistant Secretary of the Connecticut Council of Churches in Hartford and will begin his new work on January first.

Religious Leader Wins Labor's Honor Award

Pittsburgh Courier — Pa. 3-17-45

NEW YORK (ANP)—The Rev. James Myers, industrial secretary of the Federal Council of Churches and widely known for his efforts to secure equal justice for all races and his work in behalf of labor's democratic rights, has been chosen to receive the annual award presented by the Workers Defense League for "distinguished service in behalf of labor's rights," Aron S. Gilmartin, national chairman of the league, announced.

Mr. Myers has devoted much time to active support of a permanent FEPC as well as other measures to secure equal justice for minorities. At a time when the existence of the FEPC seemed to be threatened, Mr. Myers accompanied a delegation to Washington to urge its continuance and later arranged a meeting between Paul V. McNutt, director of the War Manpower Commission and representatives of the Protestant, Catholic and Jewish faith.

He also made an investigation of racial discrimination in employment by the Philadelphia Transit Company, spoke at mass meetings and drafted a petition which was signed by 12,000 church members demanding elimination of such discrimination. Mr. Myers has long been active in support of the Southern Tenant Farmers Union, which unites Negro and white sharecroppers in fighting for their rights. 3-17-45

Mr. Myers became head of the industrial division of the Federal Council in 1926. Since that time he has worked with labor, employer, cooperative and farm groups. He has been on the ground in most of the large strikes in the automobile industry, among the sharecroppers, textile workers, coal miners and steel workers, and was active in efforts at mediation, relief for strikers' families, and in obtaining and presenting the facts to church people and to the public. His book, "Do You Know Labor?" now in its fourth edition, is widely used in church circles.

Church Intercultural Group Headed by Youthful Pastor

The People's Voice New York, New York

The appointment of Rev. James Oscar Lee as field secretary of the race relations departmen tof the Federal Council of Churches of Christ in America was announced recently here by Dr. George E. Haynes, executive secretary of the department. Lee has resigned his position as assistant secretary of the Connecticut Council of Churches in Hartford and will begin his new work on January 1. *11-10-45*

According to Dr. Haynes, one of Lee's special responsibilities will be to share in the direction of the interracial clinics the department of race relations has been promoting throughout the country during the last year.

REV. JAMES O. LEE

Widely haled as an effective method of approaching community race relations, 16 clinics have already been held in Indiana, New Jersey, Michigan, Ohio, Portland, Oregon, and Seattle, Washington.

The purpose of the interracial "clinic" is to diagnose the social ills of racial prejudice and hostile behavior by means of self-community surveys, and to bring together representatives of religious, social, labor, business and civic agencies of the community to agree upon a program of action. "Because of Lee's wide experience in the field of social-religious welfare and industrial relations," Dr. Haynes said, "the race relations department is fortunate in securing his services to carry on the series of 'clinics' planned for next year."

Educated at Lincoln University, Yale Divinity School, Union Theological Seminary, Lee spent one year as chaplain at Howard University and three years as assistant chaplain at Hampton Institute. From 1940-1944 he was director of field work in Virginia under Virginia Union University in Richmond. He is an ordained minister in the Baptist church.

THE FRATERNAL COUNCIL OF NEGRO CHURCHES

Tenn. Christian Index

THE meeting of the Fraternal Council of Negro Churches in America which convened in Washington, D. C., May 28-31 under the presidency of Bishop A. P. Shaw of the Methodist Church, is reported to have been one of the best and most far reaching in the history of the organization. Jackson Tenn 6-28-45

Bishop R. R. Wright, Jr. was retained as Executive Secretary of the Council. Dr. W. H. Jernigan, the Director of the Washington Bureau of the Council was relieved of the chairmanship of the Executive Committee in order to devote more time to the volume of detail and routine work of the Bureau in a more effective way.

TRAVELING UNDER AUSPICES of the Army and Navy, Dr. W. H. Jernagin, president of the National Fraternal Council of Churches in America, arrived at Nicholas Field, Manila, last week for the purpose of touring Negro military installations in the Western Pacific area 11-15-45

Dr. Jernagin, pastor of Mt. Carmel Baptist Church, Washington, D. C., broadcast a greeting to Negro troops over the Manila Far Eastern Network Radio Station WVTM. Bham Ala. News

Prior to his visit in the Philippines, Dr. Jernagin visited Negro troops at Pearl Harbor, Noumea, Saipan, Tinian, Iwo Jima and Guam.

Church Council Selects

The Memphis World Memphis, Tennessee 10-12-45

New Standing Committees

Membership Of Over 6,000,000 Is Represented

LOUISVILLE, Ky. — Standing committees for the year, 1945-46, were selected at a well attended recent meeting of the Negro Church Council at Broadway Temple AME Zion Church, according to a statement given out by Bishop R. R. Wright, Jr., executive secretary of the Council. The committees and their chairmen are on the following subjects:

Evangelism and Worship, Rev. J W. Golden, Memphis, Tennessee;

Education, Bishop W. A. Fountain Atlanta, Georgia;

Health and Housing, Rev. J. C Austin, Chicago, Illinois;

Race Relations, Bishop W. J. Walls, Chicago, Illinois;

Industrial and Economic Conditions, Rev. E. J. Echols, of Buffalo, N. Y.

Agriculture and Rural Life, President W. R. Banks, Prairie View, Texas.

Urban Life, Rev. C. T. Murray, Washington, D. C.;

Family Life, Bishop R. E. Jones, New Orleans, Louisiana;

Home and Foreign Missions, Rev C. C. Adams, Philadelphia;

Recreation and Amusements, Rev B. Julian Smith, Chicago, Illinois;

Publication and Publicity, Bishop D. H. Sims, Philadelphia;

Program, Bishop A. P. Shaw, Baltimore, Maryland;

Inter Church Comity and Co-operation, Bishop J. A Hamlett

African Affairs, Bishop J. H. Clayborn, Monrovia, West Africa;

Washington Bureau, Bishop W. Y Bell, Georgia.

Committees on Labor and Business are still to be filled. Bishop Wright said: "These committees will be organized throughout the country, there being a general committee in each category, a state committee, a local committee. Organization will continue until the whole country is organized."

The Fraternal Council of Negro Churches is supported by the leading denominations with a membership of over 6,000,000 persons. With the organization now going on it is destined to be one of the most powerful Negro organizations in America. 10-12-45

Bishop A. P. Shaw of Baltimore, Md., is president; Rev. E. W. Perry of Oklahoma, vice president; Rev. J. H. Moore of North Carolina, secretay; Rev. E. L. Hickman of Tennessee is assistant secretary; Rev. V. M. Townsend of Arkansas, treasurer; Rev. J. L. Horace of Illinois, chairman of the executive committee; Luther Stewart of Tennessee secretary of the same; Bishop R. R. Wright, Jr., executive secretary. The annual meeting will be held in Little Rock, Arkansas, next July.

NEGRO CHURCH COUNCIL SELECTS STANDING COMMITTEES

Christian-Recorder

LOUISVILLE, Ky.—Standing committees for the year 1945-46, were selected at a well attended meeting held today at Broadway Temple A. M. E. Zion Church, according to a statement given out by Bishop R. R. Wright, Jr., executive secretary of the Council. The committees and their chairmen are on the following subjects:

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Dr. Jernigan, On Goodwill Tour, Heads For Japan

Journal & Guide Norfolk, Va. 11-24-45

MANILA, P. I., (ANP) — The Rev. W .H. Jernagin, pastor of Mt. Carmel Baptist Church of Washington, D. C., and an official of the Fraternal Council of Negro Churches is enroute to Tokyo and other points of Japan in his goodwill tour of the Southwest Pacific.

Dr. Jernagin, who is touring U. S. outposts of the Pacific as a representative of 7,000,000 church members of 11 denominations, has visited servicemen on Leyte, Mindaneo, Guadalcanal, Hawaii and Guam at the invitation of joint chiefs of staffs of the Army and Navy. He described the aims of the Fraternal Council in a radio address here recently.

PURPOSE OF COUNCIL

"The purpose of this organization is to improve the economic, social, political and spiritual life, of our people and to bring about better race relations in our country," he said. He has been able to get the men's "inside story" through many private conferences, he revealed later, but the one great "desire of all is a trip home."

The 75-year-old prelate, who goes into the barracks to have heart-to-heart talks with the men, believes that the administration of the non-discriminatory policy of the armed forces is being steadily improved. 11-24-45

BLAME ENTIRE RACE

"I find the tendency of many white people to blame the entire Negro race for the wrong doings of one person or group of persons very regrettable," he said. "There are bad Negroes just as there are bad white men, but the entire race should not be held responsible for the mistakes of any individual."

More than 1,000 servicemen have "rendered decision for Christ" during his tour, he disclosed.

Dr. Jernigan Visits Troops In Pacific

The Chicago Defender Chicago, Illinois

MANILA. — Traveling under army and navy auspices, the Rev Doctor W. Henry Jernigan, president of the National Fraternal Council of Churches in America, arrived at Nichols Field last week for the purpose of touring Negro military installations in the Western Pacific area. 11-17-45

Doctor Jernigan, pastor of Mt. Carmel Baptist church, Washington, D. C., broadcast a greeting to Negro troops over the Manila Far Eastern network radio station WVTM.

Prior to his visit here, Doctor Jernigan visited Negro troops at Pearl Harbor, Noumea, Saipan, Tinian, Iwo Jima and Guam. After leaving the Philippines, the clergyman will travel to installations west of the islands under the auspices of the navy.

16c-1945

Fraternal Council

Bishop Shaw Accepts Council Presidency

Pittsburgh Courier—Penn.
2-10-45

CLEVELAND, Ohio—After averting a threatened demolition of its Washington Bureau because of a controversy between two executive officers of the Fraternal Council of Negro Churches, twenty-five members of the executive board met at Cory Methodist Church here and gave a vote of confidence to Dr. W. H. Jernagin, director of the Bureau, with the members pledging support to Dr. Jernagin as long as he remains head of the Bureau and to set up machinery immediately to raise funds for the Bureau's continuation.

BISHOP SHAW ACCEPTS

The board was addressed by Bishop Alleyne of the AME Church who commended the work of the Washington Bureau. Formal acceptance of the presidency of the council was made by Dr. Shaw.

Dr. Jernagin has been head of the Washington Bureau since it was formed in March, 1943, to increase the power and influence of the Church in public affairs, affording an opportunity for Negro clergymen to take independent, self-motivated action on legislation beneficial to the race.

The Bureau does its work through a Committee of One Hundred, at present comprised of eighty-seven members, eighty of whom are pastors of churches representing eight denominations. The committee studies bills before Congress which affect Negroes, sends representatives to hearings, holds institutes where experts help churches reach the proper understanding of public questions, holds and participates in mass meetings.

SHOWS RESULTS 2-10-45

The Rev. J. L. Horace of Chicago was dispatched to nine Southern Army camps to investigate segregation and discrimination practices, with a resulting War Department order banning discrimination in all Army Post Exchanges, buses and motion picture theaters on Army reservations.

The signatures of 1,000 pastors was affixed to a manifesto drawn up at a national conference. The document was sent last May 1 to President Roosevelt and to the governors of all the States. Committees were organized in fifteen major cities, six in the deep South, to carry the manifesto to their mayors. It was finally entered into the Congressional Record Sept. 29, of last year.

Dr. Jernagin, accompanied by twenty-five ministers, presented testimony before the Senate in behalf of the bill for a permanent FEPC, helping to get the bill successfully out of committee. The bureau also was instrumental in preventing court martial in the case of Chaplain Luther M. Fuller, defending him before the Army Re-classification Board.

Requests have come from the Western front for the booklet printed by the bureau on the provisions of the G.I. Bill of Rights. The pamphlet served as an inspiration to the Committee of One Hundred which later held an institute. "The Church and the Re-

NEEDS $20,000 2-10-45

The budget requested by the bureau, located at 1934 Eleventh Street, Northwest, Washington, D. C., is $20,000. Ten thousand dollars of that sum has already been pledged by Washington churchmen.

On the staff of the bureau, besides Dr. Jernagin, are Miss E. Pauline Myers, administrative assistnt; Mrs. Bernyce H. McCoy, office secretary; Rev. O. St. Claire Franklin, assistant.

The council is planning to hold its annual meeting in Washington some time in May.

Fraternal Council First Proposed That Negro Should Sit at Peace Table

Miami Whip
2-10-45

XENIA, OHIO — (ANP) — It was the Fraternal Council of Negro churches which first stressed the interest which Negroes ought to take a part in post-war affairs and not A. Phillip Randolph as has been erroneously reported in recent articles, Bishop R. R. Wright, executive secretary of the council, pointed out here this week.

2-10-45

The bishop called attention to his report to the council written in 1942 in which he suggested that the church should be interested in peace and declared that Africa would be the big prize after the war is over. He said that an African had pointed out to him that the American Negroes had more voting citizens and hence more prestige than any other group of black people and ought to form a committee to help bring pressure to bear for equitable treatment of the people in Africa dependencies. The bishop said that the Negro church has a big financial stake in Africa aside from its racial relationship having hundreds of churches and millions of dollars worth of property.

Fraternal Council Speaks

Negro Church Against Peacetime Conscription

Pittsburgh Courier-Pa.
2-10-45

WASHINGTON—(ANP)—The Negro Church, through the offices of the Fraternal Council of Negro churches in America here, took a stand against universal military training last week on the ground that post-war Army conscription, based on racial jim crowism, will "foment world disaster."

The statement signed by the Rev. W. H. Jernigan, said that "despite a commendable record of heroism on the part of our Negro soldiers in many war theaters, irritating prejudice and injustice continue to subject them to narrow jim-crow limitations and mistreatment, both in the actual armed services and by petty civilian officers. Indeed, the mistreatment of Negro soldiers has become so objectionable and disgraceful that it has become the major concern of the United Negro Church."

JIM CROW SPREADS 2-10-45

"Not only has this policy aided in transferring a pattern of racial jim crow from the deep South throughout our national life, but also overseas. This policy of racial separation has done more to help the Nazis make indelible their pattern of master racism than has Hitler himself.

"The continuous spread of this dangerous philosophy, aided and abetted by a jim crow Army, makes hypocrites of many of our Army officers and embarrasses our commander-in-chief outside of continental United States. Post-war conscription, based on the same untenable promise of jim crowism as that of the present Army, can do nothing but foment world disaster. 2-10-45

"Therefore, the Washington bureau of the Fraternal Council of Negro Churches in America, representing eleven federated denominations and with a constituency of more than 6,000,000 members, does hereby urge upon Congress to postpone action on legislation involving post-war conscription until after the war," Dr. Jernagin concluded.

A resolution against post-war conscription was adopted September 14, last year, by the Brotherhood of Sleeping Car Porters, because peacetime conscription was viewed as a powerful anti-labor weapon, and because post-war conscription "is an escape and not a solution of our problems of providing full employment, removing inequalities and discrimination on account of race, color, religion or national origin, and making democracy work."

Negro Church Council Board Elects President, Allots Funds For Washington Bureau

Pittsburgh Courier Pa.
2-24-45

CINCINNATI, Ohio — Following acceptance of the resignation of Bishop L. H. King as president of the Fraternal Council of Negro Churches, it was decided that a member of the Methodist Denomination had not served full period in the office of president as provided by the constitution and Bishop Alexander P. Shaw of the Methodist Church was chosen president as the board's unanimous choice.

WASHINGTON OFFICE GETS ATTENTION

Clouds dispersed when the director, Dr. W. H. Jernagin and the executive secretary, Bishop R. R. Wright Jr., were given a committee to work with them and help regulate its affairs. The committee recommended and it was adopted that funds be given the executive secretary to be forwarded to the treasurer and that all funds be expended in accordance with the rules and regulations of the organization. Bishop Wright moved and it was carried that $1,500 be allotted to the Washington Bureau.

The cloud burst proved that they did not gather because of denominational strife, but due to certain interpretations of the constitution and that the heads of the eleven major denominations, representing 6,000,000 members are closer now and more determined to carry out the

COUNCIL'S OBJECTIVE

It was organized twelve years ago with Bishop R. C. Ransom of the AME Church, first president, the following objectives:

1. To help create better relationship between the races.
2. To insist upon the enforcement of the constitution of the United States, especially as it relates to the interest of minority groups and the Negro in particular.
3. To cooperate as one in asking for the enforcement of laws which make for our educational, civic, economic and religious advancement.

WASHINGTON BUREAU OBJECTIVE

Examine proposed legislation and bills, which if made law, will further the handicap, destroy our economic, educational and other security, by informing members of the organization throughout the Nation. Such as the Compulsory Labor Bill, which if passed, Negroes will be the greatest sufferers, the Fair Employment Practices Committee, which will greatly affect Negroes upon receiving such information are advised to contact their Congressmen and Senators, requesting them to pass or defeat the bill. The meeting to meet in Washington, D. C., May 29-31, 1945.

AMONG MEMBERS PRESENT

Dr. C. Eubanks Tucker, AME Church; I. Albert Reid, Cincinnati; L. L. Ellison, Louisville, Ky.; P. Robert Howard of Cincinnati, Ohio; Zion, Louisville, Ky.; G. Waynan Jernagin of Washington, D. C., and Washington, proxy for Bishop B. F. Watson, Memphis, Tenn.; Frank Veal, Cincinnati; Robert G. Mimms, Ohio; Gordon, Zion Church; I. Albert F. Reid, Cincinnati; L. L. Ellison, Moore, proxy for Dr. James W. Covington, Ky., and the Rev. Dr. Eicheiberger of Indianapolis, Ind.; C. L. Howard of Cincinnati, Ohio; Bishop R. R. Wright Jr. of Ohio; Drs. Luther Steward, Tennessee; Dr. George A. Crawley, Drs. H. B. M. L. Breeding, Dayton; Dr. W. H. Hawkins, Chicago; Memphis, Tenn.; Robert Blakely, Little Rock; Dr. Arthur W. Womack, Memphis; James L. Horace, I. A. Thomas III. Bishop Alexander P. Shaw, Baltimore, Md.; Drs. James M. Bracey, St. Louis; J. Franklin Walker, Ohio; Bishop Crales N. King, Ohio; Bishop J. H. Claybourn, Little Rock; Dr. McCoy Ransom, proxy for Bishop R. C. Ransom; Augustus Sumpter, Wallace M. Wright, for Rev. W. R. Wilkes; J. R. Plummer, Dr. Andrew White for Bishop D. H. Sims; Drs. E. P. Murchison, proxy for Bishop J. Arthur Smith of Chicago; Julian Smith of Chicago; Dr. T. McClendon, Washington, D. C.; Dr. B. M. Hughes, Damon Springs, Miss.; Drs. H. T. Medford, Washington, D. C.; Drs. D. V. Kyle, Memphis, Tenn.; Frank Veal, Cincinnati; Robert G. Mimms, Ohio; for Bishop B. F. Watson, Memphis, Tenn.; G. W. Lucas, Fort Wayne, Ind.; B. F. Reid, Cincinnati; L. L. Ellison, Howard of Cincinnati, Ohio; Luther Steward, Tennessee; Drs. H. B. M. L. Breeding, Dayton; Dr. W. H. Hawkins, Chicago; Blakely, Little Rock; Dr. W. Womack, Memphis; James L. Horace, I. A. Thomas III. Alexander P. Shaw, Baltimore, Md.; Drs. James M. Bracey, Franklin Walker, King, Ohio; Bishop Little Rock; Dr. proxy for Bishop Augustus Sumpter, for Rev. W. R. Plummer, Dr. Andrew White for Bishop D. H. Sims; Murchison, proxy for Smith of Chicago; Dr. T. McClendon, Washington, D. C.; Dr. B. M. Hughes, Damon Townsend, Little Wingfield, Drs. C. T. Ransom, D. C.; Bishop Kansas City, Kans.; M. Frazier, Holly

FRATERNAL COUNCIL OF NEGRO CHURCHES

the Christian Index

THE mid-winter meeting of the Executive Council of the Fraternal Council of Negro Churches was held in Cincinnati, Ohio, at Zion Baptist Church, Dr. B. F. Reed, pastor, Thursday, February 8. The meeting was presided over by Dr. W. H. Jernigan of Washington, D. C., the Chairman of the Executive Committee.

It was perhaps the most largely attended Executive Committee meeting held in the history of the organization. There were many grave problems confronting this committee meeting. But during the sessions of the gatherings all differences and misunderstandings which had previously confronted the organization, were straightened out and adjusted in a most harmonious and satisfactory way.

Christian Index

At this meeting the resignation of Bishop L. H. King, who was elected president at the meeting of the Council last May in St. Louis, Missouri, was accepted and Bishop A. P. Shaw was elected president to serve out the unexpired term. Both Bishop Shaw and Bishop King are representatives of the Central Jurisdiction of the Methodist Church.

2-15-45 Jackson, Tenn.

The annual meeting of the Council will be held in Washington, D. C., May 30 and 31. Bishop R. R. Wright, Jr., is the Executive Secretary of the Council. The Fraternal Council of Negro Churches fosters a Washington Bureau at the nation's capitol. Dr. W. H. Jernigan is the Director of this Bureau. Dr. V. M. Townsend is treasurer of the organization and Rev. Luther Stewart is Secretary of the Executive Committee.

Two Bishops Join Council for Life

The Pittsburgh Courier
Pittsburgh, Pennsylvania

WILBERFORCE, Ohio—Bishop R. R. Wright Jr., executive secretary of the National Fraternal Council of Negro Churches, reports that Bishop W. J. Walls of Chicago, Ill., and Bishop D. Ward Nichols of New York have become "life members" of the fraternal council.

8-18-45

Bishop Nichols wrote: "Dear Bishop Wright, I am enclosing my check for $50 for life membership in the Fraternal Council of Negro Churches. I think every real Negro church leader should be a member of this organization. Count on my cooperation."

The Fraternal Council is making a drive for life members from leaders of all the churches and the response has been good.

8-11-45

16e-1945

Missions Foreign

Two Negro Bishops Serving In Liberia

Two Negro bishops, both of whom in their respective churches had made names for themselves as leaders of their people, have been appointed for missionary oversight in the Republic of Liberia, in Africa. Bishop Willis J. King, well-known as a sociologist and as president of Gammon Theological Seminary, Atlanta, Ga., is already in Monrovia as head of the Methodist Church's work; while the Rev. Bravid W. Harris, former archdeacon in Norfolk, Va., and more recently secretary of Negro work under the National Council of the Protestant Episcopal Church, has been elected missionary bishop of Liberia for his church. Both of these churches have been serving Liberia for more than 100 years and it was the first mission field of each church.

Negro Bishop For Liberia

On April 17 in the city of Norfolk Virginia, where for ten years he was rector of Grace church, an energetic Negro parish of more than three hundred communicants, the Rev. Bravid Washington Harris was consecrated as the eighth missionary bishop of Liberia. He is the second Negro to lead the Anglican church in Liberia, the first being Samuel D. Ferguson, bishop from 1885 to 1916. Bishop Harris served as a first lieutenant overseas in world war I.; was Archdeacon of Negrowork in the diocese of Southern Virginia; and at the time of his election, was secretary for Negro work of the national council.